

PROCEEDINGS

OF THE

Church Missionary Society

FOR

AFRICA AND THE EAST.

VOLUME THE SECOND.

FROM

WHIT-TUESDAY, 1805, TO WHIT-TUESDAY, 1809.

LONDON:

SOLD BY L. B. SEELEY, FLEET STREET; AND J. HATCHARD, PICCADILLY
BOOKSELLERS TO THE SOCIETY:

AND BY MR. JOHNSTON, CROW STREET, DUBLIN.

1806—1809.

PROCEEDINGS

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Ellerton and Henderson, Printers,
Johnson's Court, London.

PROCEEDINGS,

&c.

PROPER FORM

OF A

DONATION TO THE SOCIETY BY WILL.

*Item, I do hereby give
and bequeath the sum of unto the
Treasurer for the Time being of a voluntary So-
ciety meeting in London, commonly called or known
by the name of "The Society for Missions to
Africa and the East;" the same to be paid within
months next after my decease, out
of my personal estate, in trust, to be applied to
the uses and purposes of that Society.*

RULES OF THE SOCIETY.

1. EVERY person subscribing annually the sum of one guinea shall be deemed a member of this Society during the continuance of his subscription.
2. Every person giving a benefaction of twenty guineas shall be a Member for Life.
3. Any clergyman subscribing annually half a guinea shall be considered as a member.
4. An Annual Meeting of the Members of the Society shall be held in London on Tuesday in Whitsun week, of which, and of the Place of Meeting, due Notice shall be given.
5. There shall be elected by ballot seven Governors and a Treasurer.
6. A GENERAL COMMITTEE shall be appointed to superintend the affairs of the Society, consisting of the Governors, Treasurer, and also twenty-four other Members (of whom not less than twelve shall be Ministers of the Established Church) elected by ballot. Every General or Committee Meeting shall be opened by some Clergyman present using a form of Prayer, composed for that purpose.
7. The General Committee shall elect from themselves by ballot six Ministers and three Laymen, to be a COMMITTEE OF CORRESPONDENCE; and shall choose five other Members to form a COMMITTEE OF ACCOUNTS.
8. The office of the COMMITTEE OF CORRESPONDENCE is to seek for proper Missionaries, to superintend their instruction, and to correspond with them when sent out.
9. The office of the COMMITTEE OF ACCOUNTS is to receive subscriptions, regulate the accounts, and undertake the charge of fitting out and conveying the Missionaries to the place of their destination.
10. The GENERAL COMMITTEE shall receive the Reports of the other Committees, shall appoint the places where Missions shall be attempted, shall direct the scale upon which they shall be conducted, and shall superintend the affairs of the Society in general. The Members of the Committees of Correspondence and Accounts shall always be considered as Members of this Committee.
11. The General Committee shall meet every first Friday in the month. The other Committees as often and in such place as shall be by them agreed upon. Each shall keep Minutes of their proceedings, and shall make Reports to the General Committee. Five shall be necessary to compose a General Committee, and three each of the others. In case of equality of votes, the determination to rest with the Chairman.
12. Three Members of the General Committee shall go out annually, at the discretion of the said Committee, and the vacancies be filled up in conformity to the sixth Rule. This regulation shall not, however, extend to the Governors, Treasurer, or to the Members of the Committee of Correspondence.—A Member of the General Committee may be re-elected after being out one year.—When a vacancy happens in the Committee of Correspondence, the remaining Members shall propose a Candidate, who shall be accepted or rejected by the General Committee.
13. The Committee of Correspondence may propose to the General Committee any number of Ministers or others, resident in either of the two Universities, or elsewhere in the country at the dis-

RULES OF THE SOCIETY.

tance of more than ten miles from the metropolis, to be elected COUNTRY MEMBERS of the Committee. With these the Committee of Correspondence shall communicate, and when they are in London, they shall have the liberty of attending the Meetings of the General Committee and of voting in them.

14. In the APPOINTMENT OF A MISSIONARY the following course shall be pursued.—The Committee of Correspondence having found a person supposed to be suitable, shall determine by ballot to nominate him to the General Committee. Previous to the day of nomination, each Member of the General Committee shall receive notice that a Missionary will be proposed. On the day of nomination a report shall be made by some Member of the Committee of Correspondence of his qualifications, and the General Committee shall then proceed to ballot for him, unless any Member should declare that he wishes for further information; in which case the ballot shall be deferred till the next meeting of the Committee. In the ballot of either Committee, the agreement of at least three-fourths of the Members present shall be necessary to his election.
15. A Missionary thus elected shall receive instruction in such parts of knowledge, and be prepared in such a manner for his future employment, as the Committee of Correspondence shall judge expedient.
16. If during such preparation, any two Members of the General Committee should see cause to disapprove of his principles or conduct, they may require the revisal of his appointment at their next Meeting (of which special notice shall be given to each Member,) and a ballot shall again take place in the same manner as before.
17. Each Missionary elect shall consider himself as engaged to go to any part of the world, and at any time, which the Committee shall choose, respect however being had to his personal circumstances, or to any previous stipulation made by him with the Society. As soon as he quits England, he shall keep a regular Journal of his studies and proceedings, a copy of which he shall send, as often as opportunity shall serve, to the Committee of Correspondence.
18. A Missionary appointed by the Society, (if not already ordained) shall consider himself only as a CATECHIST. Should it please God to bless his labours with success in founding a Christian Church, it is proposed, either that he should be sent for, and application humbly made for him to be episcopally ordained to the charge of it, in case he should be found a proper person; or else that some person in holy orders should be sent out, to superintend it and to administer the sacraments.
19. An Anniversary Sermon shall be preached at some Church in London by a Minister appointed by the General Committee, on the morning of the day on which the annual Meeting of the Society is held. An Annual Report of the Society shall be printed for the use of its Members.
20. A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.
21. It is recommended to every Member of the Society to pray to Almighty God for a blessing upon its designs, under the full conviction, that unless he “prevent us in all our doings with his most gracious favour, and further us with his continual help,” we cannot reasonably hope to meet with persons of a proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success.

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A SERMON,

&c.

A
S E R M O N

PREACHED AT THE PARISH CHURCH OF

St. Andrew by the Wardrobe and St. Anne, Blackfriars,

ON TUESDAY IN WHITSUN WEEK, MAY 27, 1806,

BEFORE THE

Society for Missions to Africa and the East,

INSTITUTED BY

MEMBERS OF THE ESTABLISHED CHURCH,

BEING THEIR

SIXTH ANNIVERSARY,

BY

THE REV. EDWARD BURN, M. A.

LECTURER OF ST. MARY'S, BIRMINGHAM.

ALSO THE

REPORT OF THE COMMITTEE

TO THE

ANNUAL MEETING, HELD ON THE SAME DAY;

AND

A LIST OF SUBSCRIBERS AND BENEFACTORS.

PRINTED BY ORDER OF THE GENERAL MEETING.

LONDON:

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QUEEN, PICCADILLY.

SOLD IN DUBLIN, BY MARTIN KEENE, COLLEGE GREEN.

1806.

SEP 11 1897

SEP 11 1897

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OF THE
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AND IN DUBLIN BY

The Right Hon. David La Touche, and Co.

*** The First Volume of the Society's Proceedings, Price 5s. 6d. may be had of the Society's Booksellers, Mr. L. B. SEELEY, Ave-Maria-Lane, and Mr. JOHN HATCHARD, Piccadilly ; also of the Deputy Secretary ; and of Mr. M. KEENE, College Green, Dublin ; of which Persons the Annual Report and Sermon may in future be obtained, in the course of about a Month after every Anniversary on Whit Tuesday.

A
SERMON

PREACHED

AT SAINT ANNE'S, BLACKFRIARS,

BEFORE

THE SOCIETY.

A
SERMON, &c.

ACTS xxvi. 17, 18.

DELIVERING THEE FROM THE PEOPLE, AND FROM THE GENTILES, UNTO WHOM NOW I SEND THEE TO OPEN THEIR EYES, AND TO TURN THEM FROM DARKNESS TO LIGHT, AND FROM THE POWER OF SATAN UNTO GOD, THAT THEY MAY RECEIVE FORGIVENESS OF SINS, AND INHERITANCE AMONG THEM WHICH ARE SANCTIFIED BY FAITH THAT IS IN ME.

SUCH was the commission entrusted to this chosen vessel, whom the Lord had separated from his mother's womb and called by his grace, that he might bear his name to the Gentiles. It contains the instructions and authority by which he was to act, in the discharge of his arduous duties; and the history of his extraordinary labours will best shew, with what fidelity and success he accomplished the ministry which Christ had committed to Him.

I am aware that the Apostle and the rest of his brethren were endued with extraordinary powers, and acted by an authority which ceased with themselves. For this reason, what was peculiar to them as Apostles ought not, in ordinary cases, to be drawn into precedent. By the neglect of this obvious consideration, errors of the most extravagant kind may be committed: promises and powers, which were restricted to the times and to the office of the Apostles, may be expected and claimed; and those miraculous endowments, which were designed for the discovery and the confirmation of their doctrine, may, with equal absurdity, be extended to Christians in general.

Errors of this class constitute an essential feature in the character of enthusiasm; and whether they be adopted through weakness, or resorted to from design, the mischiefs to Christianity are incalculable.

The infidel eagerly fastens on the absurdities of modern enthusiasm, and labours by every artifice of perverted reason, to mix and to identify those absurdities, with the claims of Apostles themselves;—while, the formalist, with equal industry, gleans up, combines and endeavours to transfer to the genuine doctrines of the Gospel,

every extravagance of opinion, and every obliquity of conduct, which he has been able to detect in its misguided professors.

But, however we may lament these delusions, and whatever regret we may feel in contemplating the mischiefs which the spirit of error has produced by them in the world; *the foundation of God standeth sure*. There is an unshaken validity in the Gospel record, and a vital importance in its doctrines, notwithstanding all it has had to bear and contend with, from the weakness or treachery of professed friends, or from the more natural hostility of its avowed adversaries.

Without arrogating therefore to the present ministers of religion, that authority which would entitle them to lay again the foundation; we only presume to build on that which is already laid, in the doctrine of Christ and his Apostles:—Our design, in selecting this passage, is not to claim for modern missions apostolical powers, but to shew, that the commission confided to St. Paul may safely be considered as a perfect warrant and guide for Missionary labours. With this view, we proceed to EXAMINE THE PURPORT OF THE APOSTLE'S COMMISSION; to ENQUIRE WHETHER IT APPEAR FROM FACT TO HAVE ANSWERED ITS DESIGN; and, in conclusion, to EXAMINE AND TO

OBVIATE SOME OBJECTIONS, which are understood to be made to missions in general.

IN EXAMINING THE PURPORT OF ST. PAUL'S COMMISSION, we observe that he is directed to the Gentiles; and the mere recital of the duties which, by this commission, he was required to fulfil, will sufficiently point out their deplorable condition. *I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified.*

It will not be necessary to enter here into a particular consideration of the language of the text—the figures employed are so appropriate and familiar, that it is scarcely possible, for the plainest understanding, to mistake their application: and their combined effect is so comprehensive of the present and future consequences of sin, that imagination itself can add nothing to the horrors of the description. The Gentiles were BLIND—IN DARKNESS—HELD UNDER THE POWER OF SATAN—they were GUILTY, and LYING UNDER THE FORFEITURE OF HEAVEN—they possessed, in this condition, neither a title nor meetness for the kingdom of God!

They were BLIND—this calamity consists literally, in the want of the faculty of vision, and is the consequence either of original defect or some subsequent accident. In the case before us, it is the moral disease of our fallen nature, the effect of original transgression, and aggravated more or less, in every descendant of Adam, by his actual sin. It consists in that blindness of heart, which first indisposed the Gentiles for knowing the true God, and then emboldened them to exclude him from their knowledge—in that vanity of imagination, which impels the sinner ignorant of God to profess himself wise—in that (I may almost say) total suspension of the powers of spiritual discernment, which led them to mistake the creature for the Creator, and to confound the Maker of the Universe with the meanest of his works; and which was followed by such complete alienation of the heart from God, that, under its influence, the heavens and the earth, originally designed as the theatre of his perfections and the inferior temple of his glory, were turned into a den of idols! the heaven with its splendid furniture and the earth with its productions, are thus drawn into conspiracy against the Unity of their Creator—the thing formed is not only made to say, Why hast thou made me thus? but, if I may be permitted the expression, the ignorance of this blinded creature man

would infuse a spirit of atheism throughout the works of God!

But, they were IN DARKNESS—when a man is deprived of natural sight, he instantly merges into total obscurity: it is to him, as if the sun were blotted from the system. Strong as this figure may appear, as representing the spiritual darkness of the heathen world, it will be found not to exceed the woeful reality of their condition. Indeed, it appears a natural consequence from the facts already alluded to—for when the light afforded by the works or the word of God is, as in their case, perversely and habitually excluded, spiritual darkness must infallibly ensue.

Hence, they are represented as sitting in darkness and in the shadow of death—not only ignorant of the way of peace, which this commission was intended to open to them; but incapable of discerning and following aright those distinct notices of the existence and government of God, expressed by the works of creation. They were in darkness, not because there was no light shining around them: not because they had not originally natural powers adapted to the perception of that light, and sufficient to enable them to draw the necessary conclusions:—for,

that which might be known of God was manifest in them, for God had shewed it to them; and conscience was the present witness, either accusing or excusing, when the duties resulting from the manifest existence of a Creator and moral Governor, were violated or obeyed.

Still they were in darkness, *they did not like to retain God in their knowledge, but became vain in their imaginations*: and we accordingly find, that their conceptions of God, their rites of worship, their theory of morals, and their actual practice, all corresponded to the fearful condition of men, who loved darkness rather than light. *Given over of God to a reprobate mind, they did those things which are not convenient: they were filled with all unrighteousness: they not only committed such things as are worthy of death, and knew them to be so; but had pleasure in them that did them.* Their abominable ritual sufficiently evinces their apostacy from the law of creation: their allowed indulgence of unnatural gratifications shews them to have been polluted by crimes which are not convenient: their horrid practices of exposing their deformed offspring, and of murdering their aged and infirm parents to prevent their becoming burdensome, evidently prove their want of natural affection: and the sanction, which these and other enormities are

known to have received, from their most distinguished men and in the most enlightened periods of their history, will of itself demonstrate, that *darkness had covered the earth, and gross darkness the people.*

It is a fact, I say, well ascertained, that during the most polished periods of Greece and Rome, the worst of these practices prevailed; and the concurring testimony of modern travellers puts it out of all question, that, not only among the sable and barbarous tribes of Africa, but amongst the more enlightened and civilized nations of the East, crimes, at which the human soul ought to shudder, and which sink the character of man to the lowest state of degradation, are still predominant!

And here, it may be permitted me to observe, that the view here given of the state of the Gentile World, besides its more immediate relation to the subject of the text, will justify the following general remarks—that the will of God, however he may condescend to make it known, is the supreme rule of human duty—that every voluntary departure from this rule is in itself a sin, and is productive of others—that the practice of sin, besides increasing the previous darkness of the understanding, perverts the active powers of

the Soul, by creating desires that are unnatural to it, and destructive of its happiness; and that habits of sinning not only impel men impiously to shun and to exclude the light, but even to prefer the darkness of ignorance, and the unholy suggestions of depraved appetite, to the brightest discoveries of divine truth, and the purest rules of human duty! For the natural tendency of the creature, that has left his God and is left of him, is but to *increase unto more ungodliness*; and the issue would infallibly be, if God were finally to withdraw, that this blinded creature would persist in his desperate attempt to dethrone his Maker, till he had for ever destroyed himself! Of so great importance is that solemn admonition to all on whom the true light shineth: *A little while, and the light is with you: walk while ye have light, lest darkness come upon you: for, he that walketh in darkness, knoweth not whither he goeth.* John xii. 35.

That man in this state should be HELD UNDER THE POWER OF SATAN, seems a necessary consequence of his defection from God, and of the voluntary surrender he makes of himself to the will of his worst enemy;—but it is, at the same time, an awful aggravation of his misery. *Sin hath reigned unto death*: it hath not only con-

quered, but it exercises over its prostrate captives, all the degrading rights of conquest. We may see in the example of Sampson a faint image of its horrid domination over the Gentile World. When by his sin he had put himself in the power of his enemies, they put out his eyes; sent him to grind in the prison; and, as if this were not dishonour enough, they lead him forth when celebrating the rites of Dagon, as an object of sport and derision! How affecting to behold the champion of the armies of the Living God, exhibited as a spectacle in the temple of an idol! but how much more so to see a world of men led captive by the devil at his will, carried about unto dumb idols, the sport and prey of the vilest passions; and yet, blind and unconscious of their disgrace, and in love with their thralldom!

It ought not, therefore, to surprise us, if man, thus voluntarily degraded and at enmity with his God, should, as the text insinuates, be treated as **GUILTY**; as having lost his title to heaven; and as utterly unfit for the enjoyment of that holy place. Jews and Gentiles are already proved to be under sin: and the proof that sin is in the world, not only concludes the whole human race to be guilty; but, such is the inseparable connexion betwixt guilt and **THE FORFEITURE OF**

HEAVEN, that the unrighteous shall not inherit the kingdom of God.

But the commission entrusted to this Apostle carries us still farther. It not only goes to the root of the evil, and lays bare the malady of sin in all its loathsome deformity ; but it promulgates the sovereign remedy contrived by infinite mercy. *I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sin, and inheritance among them which are sanctified by faith that is in me.* Two questions will here arise. Is the provision implied in this commission adapted to the case? And, have we authority from fact to believe that it has answered its purpose?

In answer to the first of these enquiries, we have only to examine what the Apostle of the Gentiles was commissioned to do. He was sent *to open their eyes.* This is only another mode of saying, that he was sent to *instruct* them. And the Gospel, which he preached, was eminently adapted to this great purpose. The record, which God hath given of his Son, conveys more important information to the world, in a single paragraph, than all the accumulated volumes of human wis-

dom; since the time that *the world by wisdom knew not God.*

It was designed, not merely to expose and to correct the gross and senseless errors of Gentileism; but to disclose the counsels of God; to speak his wisdom in mysteries, *which none of the princes of this world knew*; to reveal the true God and eternal life, that is, to propound the true object of worship, and the way of acceptance before him, through the mediation of his Son. Its farther object was, to restore the immutable standard of morals; and to place the obligations of human duty upon its proper basis, the will of God: to furnish motives and ends of action, adapted to the nature, and every way correspondent to the eternal obligations of redeemed creatures: in a word, to announce the abolition of death, and to bring *life and immortality to light by the Gospel*. Such is the nature of its discoveries; the purport of that instruction, which our great Missionary was to carry to the Gentiles.

And surely, Brethren, if the *elements* of the Jewish institution (which was confessedly divine) were *beggarly*, in comparison of this record; the philosophy and vain deceit of the Gentile, how-

ever dexterously contrived by superior intellect, or set off by the powers of imagination, is worse than beggarly—it is contemptible; because, whatever, in their theology or morals, is their own, is false; and whatever is just in any of its principles, not only borrowed, but, in general, basely corrupted.

And this may remind us, of what must infallibly ensue, when vain men, forsaking the guidance of their God, determine to be wise—they will not only disdain the wisdom descending from above, pure and perfect as it is; but they will perversely overlook the instructions which lie at their feet. Whatever fragments of primitive truth may lie scattered amongst the ruins of fallen nature; whatever rays of divine light may yet glitter through the deep gloom and shades of natural ignorance: those fragments shall be employed in erecting a temple to idolatry; and these rays be directed to enlighten and adorn it.

And here, that, which is the natural tendency of sin, may be contemplated as the just judgment of God—ignorance, as a crime and as a punishment—knowledge perverted, turned into pure folly. Let us then beware of the spirit, and of the curse too, of Heathenism. This is not the proper occasion to mark the symptoms of

the age; but there is one, so immediately connected with this part of my subject, and of such deathly presage to the spirit of Christianity, that I may be permitted to notice it. I mean that excessive and sickly spirit of refinement, that enquires, both in theology and morals, rather how the heathen philosopher or orator would have said it, than what Christ and his Apostles have taught.

The purport of this remark is not to pass a sentence of exclusion on the writings of antiquity. This, perhaps, would be barbarous. I merely intend to say, that an extreme devotion to those writings may infuse their own spirit; may insensibly vitiate our spiritual taste, by withdrawing our supreme attention and reverence from the words of eternal life; may tempt us, in heart, to turn away from him that speaketh from heaven.

But our Apostolic Missionary was sent, not only to instruct the Gentiles, but to *turn* them from darkness to light, *and from the power of Satan unto God*. His ministry was designed to detect their errors, to convince them that they were all gone out of the way: it was graciously intended to teach them the way of God perfectly. But it had a farther design still: it was to *turn them from darkness to light*, to deliver

them out of the hands of their enemies, that they might serve God : expressions, which imply, not instruction alone but efficacy ; the perfection of Christian doctrine, and its effectual application to the heart.

This distinction seems material : for, though doctrine and influence are connected in the order of God ; and should never be separated, either in the judgment or the expectations of his Church ; it is, nevertheless, manifest, from experience, that the truth may exist without efficacy : individuals, as well as nations, may enjoy the light and assume the form of Godliness, and yet, if they do not openly deny, may be strangers to its power. And the reason, on consideration, will be obvious. The perfection of the Christian Ministry, as an institution of God, wisely adapted to the great ends for which it is ordained, is indisputable ; but the efficacy or power, by which it accomplishes those ends, is not inherent in the ministry itself : it is the sole effect of that excellency of power superinduced to the doctrine and authority of the teacher, which works with his ministry, and opens the hearts of his hearers to receive it.

If ever it were reasonable to expect the case to have been otherwise, it must have been when

Apostles preached: when those holy men of God, endued with the Spirit of wisdom and revelation, and invested with plenary powers for the confirmation of their doctrine, went forth as ministers of the word: and yet we see, that the majority of those, in every place, who enjoyed the equal advantages of this ministry, were not converted nor benefited at all; and that the few who were, *purified their souls from the prevailing infidelity, by obeying the truth through the Spirit.* They were born; but, *not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Paul indeed planted, and Apollos watered; but God gave the increase.

So evident, my Brethren, is the fact, that the efficacy, by which sinners were then to be turned from darkness to light, did not depend alone on the perfection of doctrine contained in this commission, nor on the plenary qualifications of the person sent. His ministry was doubtless, on these accounts, perfectly adapted to its purpose, and worthy of all acceptance: and so authoritative were his instructions, that *he, who despised, despised not man, but God.* Still, Christ crucified was to the Jew a stumbling-block, and to the Greek foolishness. The inspired Ambassador of Christ might proclaim pardon, and beseech men in Christ's stead to be reconciled to God; he

might propose to them the bright possession of an inheritance amongst them that are sanctified: but, whatever suitableness to the actual condition of guilty and perishing men, there may appear in the doctrine of forgiveness; whatever attractions the glories of a future life may in reality possess; the pride of man will scorn the remedy, and his sensual attachments will so bind him to present things, that, without the grace of God preventing him that he may have a good will and working with him when he has it, he will neither feel the necessity, nor manifest any serious regard, for those things which are eternal.

And, it is important here to observe, that, wherever during the Apostle's ministry a contrary disposition manifested itself amongst the hearers of the word; that difference is constantly and unequivocally ascribed, not to the wisdom, the virtue or authority of the teacher, but to the blessing of God working with him.

If there be any one position, which the Scriptures place in a more luminous and convincing point of view than another, it is this—that the things of God, to be understood aright, must be *spiritually* discerned: and, I will venture to add, that, if the word of God were even less explicit on this point, there is no fact in the history

of man more decidedly authenticated than this—that, *the natural man receiveth not the things of the Spirit of God, neither can he know them.*

You may, for the sake of experiment, select your *natural man*, where you please. You may take him from the Synagogue, from the Porch, or even from the Schools of Christian Wisdom: you may place before him *the glorious Gospel of the Blessed God*: when you have done this, endeavour, by statement, by argument, by motive, to throw the light of this glorious Gospel, in all its effulgence of wisdom and evidence, upon his mind: and what will be the result?—if you are left to conduct the experiment *alone*, the light will indeed shine, but it will shine in darkness; and the darkness will not comprehend it. And, when we see the experiment fail in the hands of an Apostle (may I not say of Christ himself, during his personal ministry?), we may well learn, that *our sufficiency is of God*; that *the excellency of power* that converts the heart, is *of God and not of us.* 2 Cor. iii. 5. iv. 7.

If, indeed, conversion to Christianity implied only a change of profession, a passage from Heathenism to a visible standing in the Church of Christ; it were easy to conceive, how the ministry of the Gospel, by its superior wisdom and

evident tendency to benefit the world, would produce that effect. It would gradually correct speculative errors, and insensibly lead to the adoption of juster sentiments in worship, and of purer rules for the government of practice.

And certainly, if this were all that the commission before us was intended to disclose and to accomplish, the Gentile World might have been converted by mere *statement*. But this was evidently not all, nor even the principal part of its high intention. *The dead in trespasses and sins*, were to be *quickened*: those, who were *sometimes alienated, and enemies in their minds by wicked works*, were to be *reconciled*: the devotee of a sottish idolatry, was not only required to abjure for ever the altars on which incense had been offered by priests, philosophers, and kings; and to espouse by profession a purer worship; but he was to *worship the Father in spirit and in truth*: the heart that before had cherished a legion of vile affections, and that, from the domination of habit, could not cease from sin, was now to *die to it*: and the members of the body, which had been freely *yielded as instruments of unrighteousness unto iniquity*, were to be *dedicated, as instruments of righteousness unto holiness*. In a word, those, who had been *the servants of sin*,

were to obey from the heart the form of doctrine delivered to them; that thus, they might be made free from sin, and become the servants of God, having their fruit unto holiness, and the end everlasting life. Rom. vi.

-It has, indeed, been gravely maintained, that the epithets and phrases by which the first heathen converts are described in the New Testament, are, for the most part, borrowed from the Old; and that, in fact, they now mean nothing to us, nothing to any men born and educated in a Christian Country. But, even admitting this extraordinary statement to be correct; the question is, what did these phrases and epithets mean to *them*? It may be true, that the expressions, *elect, born again, children of God, justified, sanctified, holy*, and the like, are of Jewish origin; and that they are sometimes employed to describe the external privileges of that economy;—but this sense of these expressions is only included as the part is in the whole, or the less in the greater.

And the reason is manifest. The Apostle testifies, that, even under the Jewish Dispensation, the character of a true Israelite comprehended much more than this:—*he is not a Jew, who is one outwardly; neither is that circumcision, which*

is outward in the flesh; but he is a Jew, who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter. Rom. ii. 28, 29.

If, therefore, we find, that the ultimate design of the Jewish Economy implied and required renovation of heart; and if we also find, that the phrases and epithets then employed to describe and designate the Israel of God, are, in the New Testament, borrowed and transferred to the members of Christ's Church: if we allow the ultimate design of both covenants to be the same; keeping in view, at the same time, that the New is the consummation of the Old; the ministration, not of the letter, but of the Spirit: it appears a safe conclusion, to say, that the Christian sense of these epithets is as comprehensive, at least, as the Jewish; and that, consequently, as applied to Heathen converts, they necessarily supposed, in all who truly answered to that character, *circumcision of heart, the washing of regeneration and renewing of the Holy Ghost.* Titus iii. 5.

But, to return. These observations may shew, that the conversion of the Gentile, (and I must be understood to imply throughout the conversion of sinners still) required something beyond mere statement; though this were accompanied, at the time, by inspired wisdom, and frequently seconded

by miraculous operations. And it is, perhaps, to this influence exclusively, that the Apostle refers, when he says; *The weapons of our warfare are not carnal, but mighty through God to the putting down of strong holds; casting down imaginations, and every high thought that exalts itself against the knowledge of Christ.* In another passage the reference is unquestionable: *Work out your own salvation, with fear and trembling; for it is God, that worketh in you, to will and to do, of his good pleasure.* 2 Cor. x. 4, 5. Phil. ii. 12.

I confess I feel reluctant in trespassing so long on your patience; but I trust the vast importance of the subject will be my apology, if I attempt farther to confirm it by an APPEAL TO FACTS.

Looking, indeed; at the purport of this commission, and comparing the blessings it reveals with the actual necessities of man; we must regard it as a benefit eminently adapted to those necessities, and that should, for this reason alone, be extended to every inhabited region of the Globe. This is the very conclusion, which we mean to impress; the very sentiment, which we would this day labour to inspire in every heart; but if we can, at the same time, shew, that the experiment has been fairly made, and that the result has been every way answerable to the end

proposed; we may then with still greater confidence, recommend it—not, as an untried, human expedient, which promises much in theory, but accomplishes little in effect; but, *as the power of God to salvation, to every one that believeth.*

Thus, when the Gospel was preached at Ephesus it produced its effect, notwithstanding the formidable opposition which it received from the votaries of idolatry, and the interested cavils of Craftsmen. It succeeded, not only in exposing the vanity and impiety of idol worship, and the arts of sorcery; but *many believed, and came, and confessed, and shewed their deeds. Many also of them, that used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it to be fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.* Acts xix. 18, 19, 20.

In like manner, when its light shone upon the Thessalonians, it *came not in word only, but in power, and in the Holy Ghost, and in much assurance: so, that they became followers of the Apostles, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost. They turned to God from dumb idols, to serve the living and true God, and to wait for his Son from heaven.* 1 Thess. i. 5, 6, 9, 10.

And in Corinth, that sink and seat of every abomination, the Gospel of Christ had its trophies, amongst fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind—amongst thieves, covetous, drunkards, revilers, and extortioners—who, by its sovereign virtue, were *washed, and sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God!* 1 Cor. vi. 9, 10, 11.

These, my Brethren, were amongst the effects of its mighty influence, on its first promulgation by this very Apostle: and I prefer an appeal to these testimonies, because they stand upon record, as so many unimpeached vouchers for the doctrine of the Cross, as the wisdom and the power of God. The case is somewhat different, since Christianity has become the religion of nations. Its character is essentially the same; but, perhaps, its spiritual effects may not be so tangible and so easily discriminated, as at the period of its first institution.

Then, the change which passed on the Heathen convert was visible without reasoning; and the cause, immediately producing that change, easily traced: whereas now, the operation of the Gospel, in rectifying sentiment and in purifying the principles of action, is combined with so many

extraneous circumstances, if I may so speak, that it is difficult, upon a large scale, always to distinguish, what are its appropriate and separate effects; what it produces as its own, and what it contributes to accomplish, in conjunction with other causes. Still, however, the character of Christianity, as a transforming principle, is the same; and essentially for the same reasons. It was designed to wash, to sanctify, to justify, and to save men: not as *idolaters only*, but as *sinners*; and, therefore, though its effects, in a country professedly Christian, be not, in all cases, so striking, as when it *turned men from dumb idols*; they are nevertheless decisive of its supreme excellence, as bringing salvation—and teaching men that, *denying ungodliness and worldly lusts, they should live soberly, and righteously, and godly, in this present world.*

Let us pause here, and admire the History of the Gospel, as a record of wonders. What impurities has it not cleansed? What is there unholy, that it has not dedicated? What is there noxious in human character, that it has not converted into use? It forgives all manner of sin and blasphemy, against the Son of Man! It pardons the exactions of the Publican, and the self-righteousness of the Pharisee. It chuses patterns of its power from persecutors, like Saul;

and from revilers, like the Thief on the Cross. It stoops to the very refuse of society, in the conversion of Onesimus, and in the pardon of Mary Magdalene. Mark the furious persecutor, preaching the faith which he had once destroyed! Hear the reviler, vindicating with his dying breath the character which he had before set at nought; and imploring to be remembered by him, when he entered his kingdom! Observe, at the feet of Jesus, behind him weeping, washing his feet with her tears and wiping them with the hairs of her head, that very woman, whose notorious prostitutions had marked her as *a sinner*! Admire its moral efficacy, in rendering the unprofitable, and perhaps, dishonest Onesimus, not only profitable to his injured master; but, when begotten by the word of truth, profitable to the Apostle of the Gentiles.

The conclusion from the whole is this—that, if the Gospel had even reached us, unaccompanied by the history of its first promulgation, there is enough in the wisdom of its discoveries, in the grace of its provisions, in the purity and comprehensive utility of its precepts, and in the disinterested benevolence of its spirit, to warrant our sending it to the Heathen, if it were only as an experiment for bettering their woeful condition:—but, when we combine with its intrinsic

excellence, the consideration of what it has achieved; we not only feel ourselves warranted, but bound to recommend it to the nations, as *the wisdom and the power of God*.

But, I am aware it has been a question, whether the Heathen be not in a salvable condition without it. I shall not agitate this question, farther than to observe, that whether the thing be affirmed or denied, it will, to a certain degree, establish the necessity of Missionary labours. They, who contend, that saving faith comes only by hearing the word of God, will, of course, zealously concur in the views of this Society. And such, who think the salvation of the Heathen possible, without the Christian Revelation, will nevertheless admit, that such a blessing would materially conduce to their advantage; and, consequently, will not be prevented, by an abstract question, from lending their best aid for diffusing the acknowledged advantages of a great practical benefit. Enjoying the light themselves, they will not suffer the warm emotions of gratitude to be checked, nor the vigorous exertions of Christian benevolence to be paralyzed by a mere speculation; and especially, when, by far the greater part of God's intelligent, human creatures are sitting in the shadow of death! they will rather say, *Have respect, O*

Lord ! to the covenant, for the dark places of the earth are filled with the habitations of cruelty !

There are others, who still hesitate; and object, that the *time* for discipling the nations, *is not yet*. But whether this hesitation arise from pure indifference, (which never finds a fit occasion for doing good,) or from particular difficulties as to the sense of those prophecies which are allowed to bear on this subject; I would beg leave to ask, how this knowledge of *the fit time* is to be obtained. Are we to wait for a miracle? Or, is the thing to be inferred from the ordinary and gradual openings and notices of Providence? I believe the former will not be insisted on, by any competent interpreter of prophecy:—and if the latter be admitted as a safe criterion to determine, in this instance, what Israel ought to do; I humbly think, there never was a period, when so many circumstances concurred, and with such imperious evidence, to decide the point of duty.

Never was the attention of Christians more generally drawn to the subject: never was the spirit of compassion for the Heathen, more universally diffused; nor the exertions of the whole Protestant Community, for their relief, presented on so grand and interesting a scale: and, considering the access which this country com-

mands to those quarters of the Globe immediately interested, never were the facilities for executing this merciful design so obvious or so great, as at the present moment. Surely then, when God has thus given the disposition, and afforded the lawful opportunities and means, for carrying it into effect; we may safely open our ears and hearts to such imperious calls of duty; without fanatically overrunning the design of Providence, or presumptuously attempting to be beforehand with God.

Besides, it is worthy of remark, that you never hear it objected by those, who think it too soon to evangelize the Heathen, that the time for commercial intercourse with them is not yet. The time is thought strictly proper for the purposes of wealth, of dominion, and of national aggrandisement. But if few comparatively hesitate here, shall the disciple of Christ so far forget his principles, and suffer his character to be merged and lost in the spirit of the world, as to overlook the still higher interests of his holy profession? While the nations of Africa and the East are annually pouring upon our shores their costly productions, and are contributing so essentially to our opulence and strength; will he tacitly consent, that they shall receive nothing better in return?—nothing, that might draw their attention to the true riches;

and, by God's blessing, bring them acquainted with his unspeakable gift?

Alas! if things were indeed thus; and our highest aim in our intercourse with nations that know not God, were perishable gain; we might, with too much reason, sit down, under the full ignominy of French reproach, and confess ourselves to be *a nation of shop-keepers!* For nothing, which malignity itself could invent, would give such emphasis to the opprobrium intended by that reproach, as the supposition, that the most highly favoured Christian country upon earth can find a disposition and energies for the accomplishment of almost every thing—but, the diffusion of *the Glorious Gospel of the blessed God!*

But, it may still be objected, that in our anxiety to inspire a general interest in support of Missionary exertions, we overlook the difficulties to be encountered. It may, with plausibility, be urged, that to insinuate a parallel between the circumstances of the Apostle and the modern Missionary, would be wild and visionary: that his miraculous endowments qualified him, at once, to address the different tribes of men in the languages, in which they were born: that the signs, which followed his ministry, though they might not change the heart, were such an attestation to his

authority, that impressed the multitudes with fear, and imposed silence on his adversaries: besides, that the scene of his labours embraced, at that period, the most civilized portions of the Roman Empire.

This is, in the main, perfectly correct; and would certainly be conclusive against the whole scheme, were it the design of societies of this nature, to send forth *Apostles*! But as the object is only to select, to qualify, and to sanction the labours of Ordinary Men (ordinary I mean in office, not in talents and piety); these objections have, in fact, no weight,—unless, indeed, their design be to shew, that the ordinary means of Christian instruction would be totally in vain: and that the nations must walk on still in darkness till another Pentecost shall arrive, and men are commissioned to instruct them, by a voice from heaven.

The servant of Christ, however preeminent his piety; however exemplary his humility, his patience, his self-denial, his ardent zeal for God, and his tender compassion for the souls of men; must, nevertheless, be content to go forth, divested of Apostolic authority. His access, in the first instance, must, on various accounts, be difficult. His body will have to contend with almost every vicissitude of climate and with every form of

danger, in reaching the immediate objects of his compassion:—if he escape the perils of the great deep (which, blessed be God! our dear brethren have recently done) he must expect perils among the Heathen; and, perhaps, in his labours of mercy, be exposed to deaths often! In proportion as his aim is simple and his soul is ardent, he will feel impatient to break through the impediments inseparable from the diversity of language, of habits, and of barbarous ignorance. And, supposing him in some degree to have surmounted these difficulties, there will be moments, when agonising with his God in secret, and weeping over those spectacles of moral wretchedness which are continually passing before him, his heart may be ready to despond and say, *I have laboured in vain, and spent my strength for nought*. Still his judgment is with his God: the cause he is embarked in, is divine: *Jesus*, whose name he bears to the Gentiles, *must increase*: they are given to him by covenant, for a possession; and whatever obstacles may appear to obstruct the divine purpose, their *riches must be brought*, in order to fill up and enhance the splendours of his reign; when, in the plenitude of his authority as King of Zion, *He shall inherit all nations*.

This, my Brethren, is our warrant for Missionary Labours. The difficulties, indeed, which lie

between the promise and its accomplishment, may, to finite and mortal power, appear insurmountable: there may not, to human wisdom, be any apparent proportion between the means employed and the end to be accomplished; but, we should remember, that the veracity of God, interposed by promise, is pledged for the event. He employs weak things, and things which are despised; but *the foolishness of God is wiser than man, and the weakness of God stronger than man*. Whatever he condescends to select, and to put into the number of his institutions, shall be found omnipotent to its purpose.

If, therefore, you are *workers together with him*; if you are prosecuting his great plan for bringing the nations *to the obedience of the faith*: however small the beginnings, and however slow the progress of your labours, the little cloud shall extend; and, in due time burst upon the wilderness, in showers of mercy: the seed sown in these moral deserts, which at present bear only the fruits of the curse, shall shake like Lebanon, and fill the face of the world with fruit. Not that you expect a nation to be born in a day: it is enough, if your success correspond to the general analogy which prevails, through the dispensations and the works of God. The patience of the husbandman, who waiteth for the precious fruits,

of the earth, should admonish us, not to despise the day of small things. If, by the labours of a generation, but one book of this inestimable volume be transfused into the speech of nations, that know not God;—if, by the lives and labours, and even deaths, of those devoted men, who, *for his Name's sake, go forth taking nothing of the Gentiles*, the sacred leaven be but introduced; if, but *one of a family, and two of a city*, amongst the benighted regions of Africa and the East, be brought to kiss the Son and to do Him homage: you will not only have to consider your expence and your cares well repaid; but you will contemplate, in these beginnings, the elements, if I may so speak, of a future generation, that shall rise to call *Him* blessed: you will hail the bright approach of that glorious day, when *the fulness of the Gentiles shall come in, and all Israel shall be saved*. Rom. xi. 25, 26.

Let me, then, close the subject, by an appeal to the Justice, to the Consistency and to the Gratitude of this assembly.

I exhort you to second the views of this Institution, on the ground of JUSTICE; on the common principle of equitable compensation, for the advantages which your country has derived, and for the miseries which it has inflicted, and, I

lament to say, still continues to inflict, on one quarter of the Globe. Let it be your concern, so far as depends upon you, to rescue your country from that foul reproach: that the name of Britons and of Christians may in future be known to Africa, not by chains and scourges and slavery, but as bearing the glad tidings of salvation; proclaiming liberty to the spiritual captive, and administering the balm of mercy to heal the wounds inflicted by a ruthless and ungodly spirit of avarice.

I exhort you to a zealous co-operation in the design of this society on the ground also of CONSISTENCY. You enjoy the inestimable privileges of the Gospel. What nation is there, upon earth, that hath the Lord their God so near unto them, as you have, this day? You are favoured with statutes and judgments, which are righteous and holy; and it is to their happy influence, that you owe that plentitude of civil liberty, which has so long distinguished this favoured country. But, if these things be so, and if in your stated addresses to God, you pray that His kingdom may come; I intreat you, Brethren, to be *consistent*. Shew, that you value your privileges; that you feel the Gospel of Christ to be inestimable, by endeavouring to diffuse the knowledge of it in the earth; that you are sincere in your petitions, by lending

your best aid for promoting the merciful purposes of this Institution.

For, if ever we would desire to impart to Africa the blessings of civilization; if we would wish for them a full participation of British privileges, civil and religious; the best pledge of our benevolence for that oppressed race, and the most effectual means of ameliorating their condition, will be to extend to them, *the word of the truth of the Gospel.*

Finally, let me appeal to your GRATITUDE. Is it your mercy to *know the grace of our Lord Jesus Christ?* Does the recollection of your former ignorance, captivity, and guilt fill you with horror, at the danger you were in; and with admiration of the grace of your Great Deliverer? Then, be grateful, Brethren, for the unspeakable benefit. Manifest your gratitude, by having compassion on those who are yet ignorant and out of the way. Remember the spirit of the Gospel is not a narrow, selfish, and calculating spirit; but generous and diffusive. Say not, then, to the poor African and Hindoo, be ye warmed and filled; be ye instructed and saved by the Gospel; while the means of salvation are withheld: but, let the words of mercy be accompanied by exertions, proportioned to your

means; and, in some measure, correspondent to the magnitude of the case, and to your own vast obligations to Infinite Mercy!

Besides, the recent calamity that has befallen this society, by the stranding of the vessel carrying out the missionaries, presents a new claim on your benevolence, on the present occasion. Though we are chiefly bound to praise God that their valuable lives have been preserved, still the loss of property will be felt, and must, if possible, be supplied. If therefore you feel, as I trust you do, a thorough conviction of the importance of this Institution, and a lively interest in whatever may retard or promote its prosperity; let the *abundance of your liberality be a supply for its present wants;—that, by the experiment of this ministration, the Inhabitants of Africa and the East, may Glorify God for your professed subjection to the Gospel of Christ.*

NOTE.

Since this Sermon was preached, the Author has seen the interesting ‘Memoir of the Expediency of an Ecclesiastical Establishment for British India, by Dr. Buchanan;’ from which he has extracted the following “Record of the superstitious Practices of the Hindoos, now subsisting, which inflict immediate death, or tend to death; deducted from the evidence of the Pundits and learned Brahmins in the College of Fort William.”

I.

“THE OFFERING OF CHILDREN TO GUNGA*.

“The natives of Hindoostan, particularly of Orissa, and of the eastern parts of Bengal, sometimes make offerings of their children to the goddess Gunga. When a woman, who has been long married, has no child, she and her husband make a vow to the goddess Gunga, ‘that if she will bestow on them the blessing of children, they will devote to her their *first-born*.’ If, after this vow, they have a child or children, the first-born is preserved, till they have an opportunity of returning to the river at the period of assembling at the holy places. They then take the child with them; and at the time of bathing, it is encouraged to walk into the deep water, till it is carried away by the stream. If it be unwilling to go forward, it is pushed off by its parents. Sometimes a stranger attends, and catches the perishing infant, and brings it up as his own; but if no such person happen to be near, it is infallibly drowned, being deserted by the parents the moment it floats in the river.

II.

“KAMYA MORON, OR VOLUNTARY DEATH.

“1. When a person is in distress, or has incurred the contempt of his society; and often when there is no other cause than his belief that it is meritorious to die in the river Gunga, he forms the resolution of parting with life in the sacred stream.

“2. Such persons go to the holy places, where many thousands of people are assembled for the purpose of sacred ablution. Some of them abstain from food, that life may depart from them in the holy place: but the greater number drown themselves in the presence of the surrounding multitude. Their children and other relations generally attend them. *It is no uncommon thing for a father to be pushed again into the river by his sons, if he attempt to swim back to land.*

* The river Ganges.

" 3. At Saugor it is accounted a propitious sign if the person be soon seized by a shark or a crocodile; but his future happiness is considered doubtful if he stay long in the water without being destroyed*.

" 4. During the Pooja of the Rutt Juttra, some devote themselves to death by falling under the wheels of a heavy car or wooden tower, containing their Gods. At Jaggernaut they sometimes lie down in the track of this machine a few hours before its arrival; and, taking a soporiferous draught, hope to meet death asleep.

III.

" EXPOSING OF CHILDREN.

" This is a custom not commanded by any of the Shasters, and is wholly confined to the lower classes.

" If a child refuse the mother's milk, whether from sickness or from any other cause, it is supposed to be under the influence of an evil spirit. In this case the babe is put into a basket, and hung up in a tree for three days. It generally happens, that before the expiration of that time the infant is dead; being destroyed by ants, or by birds of prey. If it be alive at the end of the three days, it is taken home, and means are used to preserve its life.

IV.

" DESTROYING FEMALE INFANTS.

" This practice is common among a race of Hindoos called Rajpoots. Without alleging any other reason than the difficulty of providing for daughters in marriage, the mothers *starve* their female infants to death. In some places not one half of the females are permitted to live†.

V.

" IMMERSION OF SICK PERSONS IN THE RIVER.

" When a sick person (particularly if he be aged) is supposed not likely to recover, he is conveyed to the river, in which the lower half of his body is immersed. Water is copiously poured into his mouth; and he seldom survives the operation many hours.

* The sharks and alligators are numerous at this place, particularly at the time of the annual festival, owing, it is supposed, to the human prey devoted to them from time immemorial.

† Lord Teignmouth relates, that this infanticide is practised on the frontiers of Juanpore, a district of the province of Benares; and at another place within the same province. ASIATIC RES. vol. iv. p. 338.

VI.

“ THE SHAMORON, OR THE BURNING OF WIDOWS WITH THEIR
DECEASED HUSBANDS.

“ 1. This practice is common in all parts of Hindoostan, but it is more frequent on the banks of the Ganges. It is usual for the woman to burn with her husband's corpse. But there is a cast, called Jogees, who bury their dead. The women of this cast *bury* themselves alive with their husbands.

“ 2. From the number of burnings and burials in a given time, within the compass of a few districts, it was calculated by the late learned Mr. William Chambers, that the widows who perish by self-devotement in the northern provinces of Hindoostan alone, are not less than *ten thousand annually*. This calculation is countenanced by the number of burnings within thirty miles round Calcutta during the last six months, which, by account taken, is one hundred and sixteen.

“ 3. The usual mode of performing the rite of burning is the following: When the husband is dead, the widow, if she intend to burn, immediately declares her intention; and soon after goes to the river side, where the corpse of her husband is laid. The Brahmins and common people assemble. The pile being erected, the dead body is placed upon it. After a few ceremonies (differing in different districts) the widow lays herself down by the side of the corpse. Combustible materials are thrown upon the pile, which is pressed down by bamboo levers. The heir at law then kindles the fire. The surrounding multitude set up a shout, which is necessary to prevent her cry from being heard, if she should make any; and the life of the victim is soon ended !”

APPENDIX TO MEMOIR, &c. p. 91.

After such a developement of the existing enormities practised by so large a portion of the human race, and evidently proceeding from an ignorance of the true God; can there remain a doubt as to the necessity of Missionary Labours? Surely, if the motives peculiar to religion should fail, humanity alone must produce Missionaries! May a spirit of compassion, for the poor Hindoos, be poured out upon our schools of Christian learning, that those who survive our next Anniversary may have to witness and report the accession of a competent number of British Youth, eminently qualified for this work of mercy!

REPORT
OF THE
COMMITTEE,
DELIVERED TO THE
ANNUAL MEETING,
HELD MAY 27, 1806,
AT THE NEW LONDON TAVERN, CHEAPSIDE.

REPORT

GOVERNMENT

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REPORT,

&c.

SINCE the last Anniversary, your Committee have received frequent Communications from Sierra Leone. At the date of the most recent letters, the Missionaries had not left the Colony.

Mr. Renner had continued in general health during the rainy season of 1804, but the heats had brought on many fits of fever; which continued, however, but a few days; and did not prevent him from performing Divine Service on Sunday, though he had the fever on the Saturday. Mr. and Mrs. Hartwig had suffered much; and retired, for about a fortnight, to the Bullom shore, for a change of air.

In the spring of 1805, Mr. Hartwig, being sufficiently recovered from the frequent attacks of fever which he had encountered, set out for the Rio Pongas, a river which lies about one hundred miles north of the Colony: both for the re-esta-

blishment of his health, and to look out for a suitable place for a Missionary Settlement among the Susoos inhabiting the borders of that river. From this excursion he returned the beginning of May. A few Extracts* from his Journal will give the Society some insight into the character of the Susoos, and of the Slave-dealers, with whom a Missionary on that part of the coast will have to encounter.

In the rainy season of 1805, Mr. and Mrs. Hartwig were again attacked with fever. The rains were unusually heavy. Mr. Renner was remarkably well till the fall of the year, when he began to feel the influence of the climate.

The last letters received from the Missionaries are dated Jan. 14 and 15, 1806; and were accompanied by Mr. H.'s Journal from Nov. 25 to Dec. 29, 1805. At the date of these letters the Missionaries themselves were in perfect health. Mrs. H., however, was much indisposed; and, from a private letter to a friend of Feb. 10th, your Committee learn, that, so confirmed was her ill state of health, that she had been advised to return to England for a time, in order to avoid the dangers of the next rainy season. The Missionaries

* See Appendix, No. I.

were anxious for the arrival of their brethren; but they purposed to quit the Colony, if a suitable opportunity offered, without waiting their arrival, and follow the direction of the Committee in immediately establishing themselves up the country.

After Mr. H.'s return from his excursion, he had taken on him part of the public service in the Colony, Mr. R. preaching in the forenoon, and Mr. H. in the afternoon.

Mr. Renner had baptized, since he had officiated in the Colony, forty-six children, thirty belonging to the Nova-Scotians and sixteen to the Maroons: none of them older than thirteen years.

The desire of the Missionaries at the Colony to receive their brethren, would, in all probability, have been some weeks since gratified, had it not pleased Divine Providence to retard their voyage.

On the 19th of August, 1805, the following three * brethren were presented to your Committee, having recently arrived from Germany:

* A fourth Missionary was presented and accepted, at the same time; but has since withdrawn from the Society.

Rev. Gustavus Reinhold Nyländer, a native of Revel, in Livonia, aged 29.

Rev. Leopold Butscher, a native of Ueberlingen, on the Bodensee, in Swabia, aged 29.

Rev. John Godofred Prasse, a native of Seifhennendorf, in Upper Lusatia, aged 28.

A certificate of their ordination having been read, they were received as Missionaries under the Society.

These Missionaries were to have been accompanied by John Charles Barneth, the student mentioned p. 439 of the last Report, who had not been fully ordained, but appointed only as an Assistant to the others, with the power of preaching the Word, but not of administering the Sacraments. Not having arrived with the four Missionaries, and it being possible that he was still waiting, with his wife and child at Embden, for a passage, your Committee instructed the Secretary to write to the Rev. Mr. Stracke, of Hatshusen, informing him that they declined engaging Mr. Barneth in their service; and requesting him, if they had not yet sailed for this country, to pay all expences, on account of the Society, which might be necessary for the return

of Mr. B. and his family to Berlin, and to indemnify him for whatever loss he might have sustained in consequence of his engagement with the Society. The Secretary wrote accordingly, but, in the mean time, Mr. B. and his family arrived.

Your Committee, after frequent conferences with Mr. B., and having heard the Report of the Medical Gentlemen who had attended his wife in a recent illness, and who represented her constitution as altogether unfit to encounter a tropical climate, resolved, that though they were perfectly satisfied of the personal piety and Missionary zeal of Mr. Barneth, and would have gladly engaged him had he obtained ordination, and had not the state of his wife's health precluded them from sending her to Africa ; yet, after maturely considering all circumstances, they felt themselves under the painful necessity of declining to take him under their protection. In consequence of this resolution, Mr. B. and his family returned by the first opportunity to Berlin, and your Committee made him such compensation for any loss which he might have sustained by his engagement with the Society, as the Rev. Mr. Jaenicke suggested.

The Missionaries, after spending some months in study under the eye of your Committee, and

conducting themselves highly to their satisfaction, while waiting for an opportunity to embark for Africa, attended an Open Committee of the Society, convened on the 13th of January last, previously to their sailing in the *Margery and Mary*, from Liverpool. At this Meeting, the Secretary read to them the Instructions of your Committee*; and the Rev. John Venn, delivered to them, at the request of your Committee, an Address, which is annexed, by his permission, to this Report†. To this Address the Missionaries returned an Answer‡, which the Society will read with pleasure.

They left London on the 15th of January; and, after waiting some weeks in Liverpool, where they were entertained with the greatest liberality and hospitality by Christian friends, they embarked on board the *Margery and Mary* on the 12th of February. After combating much severe weather, the vessel was stranded on a sand bank off the Irish coast, about four o'clock in the morning of the 23d, in St. Margaret's Bay, about nine miles from Wexford. The Missionaries were waked out of a profound sleep, by the cry "We are lost! We are lost!" It was very dark. A scene

* See Appendix, No. II.

† See Appendix, No. III.

‡ See Appendix, No. IV.

of terror and confusion ensued, for a lively description of which your Committee refer to the Journal of one of the Missionaries*. The Society will see, with pleasure, the support which the Missionaries derived, in these trying circumstances, from the exercise of that faith, which enables a Christian to repose himself on God as *a very present help in time of trouble.*

The vessel had struck on a sand bank; but, as there was providentially little wind, the passengers all got safely on shore, and the Missionaries were relieved with much Christian kindness, and some friends and supporters of this Society entertained them with peculiar hospitality.

The Margery and Mary, after being lightened of part of her cargo, cleared the sand bank, and appeared not to have received very essential injury; such, however, as would render it necessary for her to return to Liverpool to refit. Your Committee understanding that the period of resuming her voyage would be uncertain, and being desirous that the Missionaries should reach the Colony before the setting in of the rainy season, thought it their duty to sacrifice the sum paid for their passage by the Margery and Mary,

* See Appendix, No. V.

and to direct them to proceed to Bristol, and embark on board the Rover, which vessel was bound direct for Sierra Leone, and was immediately to sail.

In pursuance of the instructions sent them, in consequence, by the Secretary, they repaired to Bristol, where they arrived April 16th, and embarked on the 22d on board the Rover for Sierra Leone.

Your Committee have also, within these few months, taken under the protection of the Society, three other students in the Seminary at Berlin; and as they consider the number of Missionaries at Sierra Leone or on their voyage thither sufficient to make a trial of that station, they have it in contemplation to send them to such part of the EAST, as shall present the greatest prospect of usefulness.

In noticing the considerable addition made this year to the Congregational Collections, your Committee remark that it is chiefly owing to the liberality of the heads of a distinguished family, who, with a modesty equal to their liberality, sought to conceal themselves, by putting bank notes, to the amount of six hundred pounds, into the plates, after a Sermon preached by the Rev.

B. Woodd, for the Society, at the Church of the Rev. R. Storry, at Colchester. Your Committee trust that this noble example will have the effect of stimulating others.

They beg leave again to urge on all the friends of the Society such endeavours for the advancement of its objects, as may fall within their power. Such Clergymen, in particular, as favour its designs, they entreat to assist its funds, by as frequent Congregational Collections as they may find expedient, and by promoting subscriptions and benefactions among their more opulent friends. And they especially solicit them to bear the Society and its designs on their hearts before the Throne of Grace, and to urge a spirit of prayer on their hearers, both for this Society and for all engaged in the same glorious cause.

Great difficulties, it is manifest, lie in the way of all such undertakings. Little comparative success has hitherto attended the diversified exertions which have been made; but that which has been granted, has followed after encountering many obstacles, in patient and persevering reliance on the Divine Arm.

That the Kingdom of Christ will finally be

established, the predictions of Scripture declare; but with respect to the exact period of its general establishment, the manner in which this will be effected, and the instruments by whom it will be accomplished, we are yet left in much uncertainty.

But, in the mean time, it is the duty of every Christian *to offer willingly*, towards the erection of this Spiritual Temple, *of that which God hath given him*. Who may be his instruments, and when and where they may be employed, let us leave cheerfully to Him. Let us cultivate one common feeling for the success of the Gospel. Let us help by our property and by our prayers. Let us embrace, with holy zeal, that passing and only opportunity, which will be granted us to all eternity, of promoting the knowledge of Christ: for *we are strangers before him, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding*.

Were there more constant, frequent, and earnest prayer, difficulties would probably vanish, and success be more manifest and extensive. Would the Ministers of Christ speak on the subject more frequently and more feelingly to their hearers, a holy zeal would probably be kindled in the breasts of many to devote themselves to the

service of Christ, in administering the word of life to the perishing Heathen. Your Committee are well aware, that men worthy of the name of MISSIONARIES, must be peculiarly prepared and specially raised up of God for this important work: but they are also persuaded, that unless the proper means be taken to turn the attention of religious young men to this object, and to rouse in them an enlightened and holy zeal for the salvation of the perishing Heathen, there is no reason to expect that such persons will appear. The Committee desire to feel and exercise more of the spirit of prayer themselves, and to do what is in their power to stir it up in others. Having suggested these hints, they leave it to the serious consideration of every friend of the Society, how far they are applicable or not to his own case.

APPENDIX I.

(See page 52.)

*Extracts from the Journal of the Rev. PETER HARTWIG,
in the Rio Pongas.*

THE many slave factories in the Susoo country on the coast, form the chief obstacle to a Mission. The influence, which the traders have over the Susoos, is greater than can be well imagined: and very great is the gain, which that nation obtains in mere indolence, from the traders. Any one, that is acquainted with the character of an African, will be able to draw his own conclusion from this. If the morals of the Susoos are naturally corrupt, an aggravation is added, from which they would have been free, if no such pitiful habitations were erected in their country. Swearing and cursing is an unknown thing to a Susoo man, so far as I could learn. Whenever I heard the Susoos swear or curse, it was in English.)

A Susoo man is a very simple creature; and on this ground it is, that the traders are able to make him believe and do whatever they please. I do not doubt, that they would be with more ease persuaded over to the profession of Christianity, than any nation with whose character I am acquainted. With one Mongé Coondo I had several times a long talk about my being in the country. I told him that I was not coming to deal in slaves, but that my errand was quite against it. My friends, I said, in King George's country, sent me to teach the Susoos God's book.

I had several tracts of Mr. Brunton with me, out of which I read to the Susoos: some they understood, and some not. The old people would frequently say, "We are too old to learn book." Asking them if they were willing to suffer their young people to be instructed;

they always readily replied, "Yes." But their attention was very soon worn out, and then they would introduce King George, being a big man, having many ships; and rum was in general not forgotten, of which they are exceedingly fond. I conversed with Mongé Coondo at Mary Hill. He invited me to come and see him at his town, which I promised to do; and assured him that his inviting me to come and see him at his town on his own accord, gave me much pleasure. I went, accordingly, to see him. The old man seemed to be pleased: the first thing he did was, he cut down a plantane tree, and gave me some of the fruit: in return, I made him a present of some heads of tobacco, some rum, razors, &c. I gave him a fathom of cloth, but he was too modest to take it for nothing, but begged me to accept of a country cloth manufactured in his town. I enquired about the towns that were in his neighbourhood; and I understood that there were about six near together, which might be visited in a couple of days, and about twelve in a week. These towns lay about five and six miles from the head of the river, and equally far from any slave factory: which I look on as a thing of great consequence; for I feel on this point more than I am able to express. If I should recommend any place in this part of the Susoo country, it would be this: and two or three Missionaries would have plenty of work. The towns are not, however, numerously inhabited. I was informed Mongé Coondo's was the largest; and this I fancied had about one hundred inhabitants. Say the others have eighty, sixty, &c. Yet this is a field large enough to begin in. If a trial were to be made there, it would shew how far the old man had been sincere in expressing his wish to have a person in his town to instruct his people.

From the old man's town, around the head of Bassia, on foot, is for a European two days' journey: from Spring Hill, an active Foulah man walks it in one day. If Missionaries should be placed in Mongé Coondo's town, and at Bassia, where Mr. Greig was killed, these could occasionally meet together, according to the wish of our Honourable Society. I had intended to walk

this distance, in order to visit the town in the way ; but was told, that I was too weak to walk all day in the hot sun, and in the evening in the dew. I thought it advisable to abandon it, as I had nothing in my hand that would keep me in sickness, nor a home to go to.

I understood that about five or six miles from the head of the river were no more Susoos. The country begins then to be mountainous ; and the first inhabitants that one meets are a set of people neither Heathen nor Mahometans, but such as the Foulahs daily convert on their journey down to the Factories. Any one that is to settle in the Susoo country, where the Foulahs wander about, ought to be very careful indeed, to keep them at a proper distance ; for their eagerness to get something will lead them to do things at which human nature shudders.

The branch of the Rio Pongas in which Freeport was, is very marshy low ground ; and, along the banks of the river, the mangrove overruns a considerable distance of the land, and hides the view of the country. The Susoos are extremely fond of bushes. They will seldom cut any bush down ; and, in consequence, their country looks as if it were one wood. The towns are never to be seen before one is quite near.

For a traveller, the Susoo country is very difficult. The branches of the river are so numerous, that one stands always in need of a canoe. Besides, the leopard is numerous in several quarters ; and the wandering parties of Foulahs, that go to and fro in this country, are, if I may say so, venomous. I do not doubt, but any one of these wandering people would not make the least hesitation to kill a person, for even a little property, if he could get it in no other way.

The second day of my coming into the country, I visited Mongé B. Kallipha. I found him sick. I could not speak to him of things of any consequence : he only wanted to hear about rum, slaves, &c. The old man had the decline. Unacquainted, perhaps, with the disease, he said there

were two witches in the town, who had eaten out his inside. I calculated the inhabitants to be rather over than under a hundred. The people crowded about me: one gave me a piece of cassada, and another a draught of yenjenbery; a liquor made by the Susoos out of a root, very artfully indeed.

I conversed with Mongé Sangary several times; he is a thoughtful and steady man. His town is but very small, and some miles inland. I should have visited him, but he, selling one slave, and hunting about for two others that were run away, could pay no attention to things wherein he saw not his immediate interest.

Several other Mongé I was in company with I shall omit to mention; for they, in general, turned every thing upon rum, and what is to be gained. One Mongé, an old man, asked me if I was just come from white man's country; and how many puncheons of rum I had brought with me: for, if I wanted to live in the country, I must have a Lugar (a house); and though King George is a big man, yet he can compel no Susoo man to make Lugar for me, except I give him rum.

From the Rio Pongas I went to Bassia. In this branch of the river, are also plenty of slave factories, but scarcely any of consequence; for they are chiefly occupied by servants.

On my way round, I had the pleasure to see Mongé Barrikah. He came on board the schooner, and breakfasted there. I had intended to go into his town, but as he came himself, I was afraid of losing the opportunity of speaking to him. I had no particular conversation with him; for as the chiefs in that branch of the river had been at variance with the traders, he seemed to be out of ammunition; and his whole mind and conversation ran upon nothing but guns, gunpowder, rum, tobacco, &c. The town of this chief is situated near the banks of the river, and is as large as that of Kalliphah. It is an elegant, airy, and open situation.

Going up to the head of the river, I saw several Susoo towns, but very small. At the head of Bassia, I enquired after Mongé Fantamany; but no such man could be found: but was informed that his town was burnt down, and where he was himself nobody could tell. I found out one of the natives, that shewed me where Mr. Greig was buried. I found cassada growing upon his grave.

We tarried there for about six days. The first day I was sick, for I got the night before quite wet, and my bones were as broken, on account of sleeping some nights on stones. I was glad when this period was at an end.

I visited a native town; the Mongé was called Banna. He was an old agreeable man, and spoke good English. He had been with English people for about fifty years, and was well acquainted with their modes and manner of living; but he was altogether ignorant of the Christian religion; and all I said to him on this point, seemed to be very strange, and to make no impression on his mind. I continued, however, to visit him occasionally, every day, during my stay. When I left the place he bade me an affectionate farewell. I conversed with several other natives; but I shall mention but one, for the rest wanted only rum, "janta-bully," broken tobacco, gunpowder, &c. This native, or Susoo man, was about thirty-nine years of age: his mind and temper were such, that in them divine grace would shine in its full brightness. He lives in a very thick bush, and as if it were by himself; has a wife and a couple of children. His house was cleaner than the native houses in general are. I talked to him about things that are good and right, and make us not only happy while we live, but when we are dead and forgotten too. With attentive silence did he listen to what I said; but, as the things were all new to him upon which I dwelt, he made no reply; but gave me, in English, to understand, that what I said was very good. I was sorry I had no other opportunity of returning, besides the one I came with; which shortened my stay so greatly.

In the several places of the Susoo country where I have been, there is no spot, in my opinion, so fertile, as the ground at Bassia river. It abounds in every thing the country will produce. Wild beasts, honey, vegetables; as cassada, yam, &c.

To say how far the country of the Susoos is healthy, I am not able to determine, though I had my health very well when I was there. I recovered from a long sickness. I had no fever there, except when I had exposed myself either too much to the sun or the dews, as I travelled several times all day and all night. True it is, the river smells dreadfully at ebb time; perhaps owing to the dead fish and creatures the tide brings up, and the un-ebbed mud.

APPENDIX II.

(See page 56.)

INSTRUCTIONS

From the Committee of the Society for Missions to Africa and the East, to the Reverend Brethren NYLANDER, BUTSCHER, and PRASSE, Missionaries of the said Society, delivered at an Open Committee of the Society, held at the New London Tavern, Cheapside, on Jan. 13, 1806.

DEARLY BELOVED IN THE LORD:

As you are now about to depart for the scene of your future labours, we wish to put into your hands a few General Directions, by which we think it expedient that you should regulate your proceedings.

You have solemnly dedicated yourselves to the service of our Lord Jesus Christ among the Heathen. You have been placed under a course of preparation for this great work. You have been ordained, with this express view, as Ministers of the Lutheran Church. We have received you under the protection of this Society, as Missionaries; to be employed and supported by us as members of a sister communion to that with which we are united. Having already sent forth your brethren Renner and Hartwig as Missionaries to the Susoo nation, near the coast of western Africa, we have appointed you to the same station. As you have now spent some time among us, in improving yourselves in the English language, and as it will be expedient for you to arrive in Africa some months before the commencement of the rainy season, we have thought it right to engage for you an early passage. You will therefore proceed to Liverpool, where the vessel lies on board of which you are to sail. We commend you affectionately, in your journey and voyage, to the gracious care of our Heavenly Father.

During the passage, we exhort you to maintain among yourselves the daily worship of God, at which you should invite those who sail with you to be present. On Sundays, Divine Service should be twice performed, and Discourses delivered; publicly, if that may be permitted; but if not, at least among yourselves. You may probably meet with much on board that will grieve you, but we need not suggest to you, that kind, compassionate, and forbearing conduct in a Missionary and Minister of Jesus Christ towards ignorant and sinful men, is the most likely to conciliate their attention and regard.

On your arrival at Sierra Leone, you will put yourselves entirely under the direction of the Gentlemen who form the Corresponding Committee of this Society at the Colony, with regard to all your domestic arrangements. Not having heard from the Missionaries already gone since the end of April last, we are ignorant of what may have been done with respect to forming a settlement in the Susoo country; into which Mr. Hartwig had some months before made an excursion, for the purpose of obtaining information on the subject. We direct, however, that Mr. Renner and Mr. and Mrs. Hartwig should finally leave the Colony, without delay, on your arrival. If the settlement be not already formed, we wish it to be begun immediately, and on such a scale as will provide accommodation for all the members of the Mission.

As the Colony of Sierra Leone is still unprovided with a chaplain, we wish you to offer your services in taking charge of its spiritual concerns, during your residence there; and so to assist and relieve one another in that duty, as to leave you full time for the study of the Susoo and Arabic tongues, and improving yourselves in English. We should wish you to be situated in a native town near the Colony, if such a situation can be provided; as we would have you labour daily and earnestly, and by all possible means, to acquire an accurate knowledge of the Susoo. But on this subject you must consult the Corresponding Committee.

You will remember that one chief reason for your temporary residence in the Colony, is, to become inured to the climate. In sending out your brethren Renner and Hartwig, we had many fears respecting the effect of a tropical climate on European constitutions. In some measure these fears have been realized. Mr. and Mrs. H. have suffered considerably. We are thankful, however, that, by the last accounts, we learn their health is much established; and that Mr. R. has escaped with but a few slight or temporary attacks of the fever incident to that country. On this subject of health, and on many other points of importance to you, we refer you to the Address delivered in this place to your brethren Renner and Hartwig, which is printed in the Fourth Annual Publication of the Society. You will particularly consult Dr. Winterbottom's book of Medical Directions, and follow implicitly the instructions of the Medical Gentlemen of the Colony; always remembering, that cautious attention to minute and apparently trivial circumstances, which might be of no importance to you in your native climate, may be the means of preventing serious if not fatal attacks of disease.

As soon as the next rainy season is passed, should your health be sufficiently preserved, we would have two of you leave the Colony and join the settlement, which we suppose will be by that time prepared to receive you. One of your number should still stay at the Colony to take care of its spiritual concerns, and should be occasionally relieved, as opportunity may serve, by another of your body; and this practice we would have you continue, till the Colony is placed under the care of a regular chaplain. The Society feels itself under obligation to that benevolent undertaking, and wishes thus to assist it so far as lies in its power.

We instructed your brethren Renner and Hartwig, to transmit their Journals at least twice a year; and it was understood that they were to write them in English. We have found, however, that some inconvenience

arises from expecting journals to be written only in a language with which the writer is not familiar. You will therefore each of you keep a daily account of your proceedings, in your native tongue, which you will close on the last day of every month, and sign it with your names; and, that you may at the same time be induced to improve yourselves in English, you will draw up a quarterly abstract in our tongue, at Christmas, Lady-day, Midsummer, and Michaelmas, of the most important contents of such your private journals, such abstract to be signed by all the members of the Mission present. These journals and abstract you will take every possible opportunity of transmitting to this country, addressed to the Secretary of the Society; and, after you have left the Colony, the Corresponding Committee will have the kindness to take charge of them, to whom you should transmit them by every opportunity that may occur. We wish you to record in your private journals, not only the events and transactions in which you may have a share, but the feelings of your minds, and the reflections which occur to you on the various objects around you, and on the great work in which you are engaged—its difficulties—its obstacles—its success—and the means of its advancement. It would be expedient for you to keep duplicates, if possible, lest the originals transmitted to us should miscarry.

The directions here given to you with respect to your Journals in German, and the abstract of them in English, the brethren Renner and Hartwig will consider as addressed to them equally with yourselves.

Mr. Renner having been appointed Superior of the Mission, it is to be understood that he is to continue in that capacity, till the Committee should otherwise direct.

We have not yet formed any definitive arrangements with regard to the mode of your support, whether it shall be by a stated stipend, or by a general discharge of your expences; but, in the mean time, we would enjoin on you the strictest economy, always bearing in

mind that you are supported by money benevolently contributed in furtherance of the most noble of all causes, the salvation of perishing sinners; and that the smaller the expenditure of the Society may be in the maintenance of any particular mission, the more diversified may be its exertions.

The Committee have requested one of their Reverend Members to address you on such points as more immediately regard your personal character and conduct.

By Order of the Committee,

JOSIAH PRATT, Secretary.

APPENDIX III.

(See page 56.)

ADDRESS

DELIVERED BY

THE REV. JOHN VENN, M. A.

ON BEHALF OF THE

“SOCIETY FOR MISSIONS TO AFRICA AND THE EAST;”

TO

REV. GUSTAVUS REINHOLD NYLANDER,

REV. LEOPOLD BUTSCHER,

REV. JOHN GODOFRED PRASSE,

(*Going out as Missionaries to the Susoo Nation*)

On MONDAY, JAN. 13, 1806.

REVEREND AND CHRISTIAN BRETHREN:

WHEN I reflect that you have left your native country, and the dear circle of your relations and friends, and have been willing to take up your abode amongst the uncivilized inhabitants of a sultry and distant clime, for the sake of communicating to them the glad tidings of the Gospel, and extending the honour of our Redeemer's name, I feel a consciousness of my unfitness, sitting at ease in the midst of social enjoyments, either to exhort or to advise you. The want, also, of local knowledge of the country to which you are bound, renders it impossible for me to enter so much in detail into the circumstances of your case as it might be useful to do. This will in part be supplied by the directions of those gentlemen, who having lived in Africa, are best acquainted with its peculiar manners and habits. It will be my business, therefore, chiefly to address you upon some of those grand general principles which apply to Missionaries in all ages and all places, and which may be learned by any one sitting at home who reads the Scriptures, and elucidates them by the recorded experience of all successful Missionaries.

You are going then to Africa, with the express view of endeavouring to teach the poor benighted Pagans the knowledge of God and of Christ, to reform their lives, and to bring them under the influence of religious principles—a great and noble design! But when we consider how scanty are the powers of man, how limited his influence even over those most nearly connected with him by the ties of friendship or blood, how deep rooted and obstinate are religious prejudices, and how generally contempt and jealousy are entertained towards strangers, we may well ask what probability have you of success? I am free to acknowledge that, judging according to merely human principles, there is very little probability of your effecting any good. But we depend upon the interference of Divine Power to render your labours successful. The exertion of this power is not miraculous, because it is not a deviation from the regular system; it acts according to an appointed course; it has been promised generally, and it operates daily in purifying the hearts of those who receive the Gospel: but certainly the efficacy attending the preaching of the word in reforming sinners, is as truly and properly a divine work, as the most signal miracle which was ever performed. The difference lies not in the power, but in the mode of its application. The influence of the Spirit of God has been promised to accompany a certain course. We pursue that course, depending on the divine aid, and therefore we justly expect the effect to take place. The work is truly the work of God—men are only his instruments; the Gospel the channel through which he is pleased to sanctify mankind, and make them meet for the inheritance of the kingdom of heaven.

A clear, steadfast, and abiding view of this truth, is highly necessary both for your *encouragement* and for your *direction*. For your *encouragement*, because it is morally impossible that you will be able to persevere in combating the difficulties which will perhaps appear to multiply upon you, unless you rely with unshaken faith upon divine aid. You must endure, as Moses did, as seeing him who is invisible. And for your *direction*,

because it will turn your attention to the proper character of the men whom God may be expected to bless as his instruments, and to the proper means by which they are to look for help and power.

In general we may remark that the Spirit of God has ever most remarkably blessed, not so much the men of genius and talents, the wise and the learned, as the truly pious and earnest Christians. Those, indeed, who possess genius and learning possess greater power, but the utility of that power depends wholly upon its direction. It is the right intents of the heart which God regards, the single eye to his glory, the lively faith in his word and promise, the ardent love to Jesus Christ, the fervent wish to make known his name, the compassionate desire to do good to our fellow creatures. These are the true qualities which form the Missionary character; these are the qualities which fitted the Apostles for their great work, and which evidenced as clearly as the miracles they wrought, their divine mission.

Allow me, my Brethren, to set before you, with all humility, the high character which presents itself to my mind whenever I form an idea of a Christian Missionary. He is one who, like Enoch, walks with God, and derives from constant communion with him, a portion of the divine likeness. Dead to the usual pursuits of the world, his affections are fixed upon things above, where Christ sitteth at the right hand of God. He is not influenced, therefore, by the love of fame and distinction, the desire of wealth, or the love of ease and self indulgence. Deeply affected by the sinful and ruined estate of mankind, especially of the Heathen, he devotes his life, with all its faculties, to promote their salvation. Undaunted by dangers, unmoved by sufferings and pain, he considers not his life dear, so that he may glorify God. With the world under his feet, with Heaven in his eye, with the Gospel in his hand, and Christ in his heart, he pleads as an ambassador for God, knowing nothing but Jesus Christ, enjoying nothing but the conversion of sinners, hoping

for nothing but the promotion of the kingdom of Christ, and glorying in nothing but in the cross of Christ Jesus, by which he is crucified to the world and the world to him. Daily studying the word of life, and transformed himself more and more into the image which it sets before him, he holds it forth to others, as a light to illuminate the darkness of the world around him, as an exhibition of the light and glory of a purer and higher world above.

Such is the true character of a Missionary : such an one is prepared to be an instrument in the hands of God of doing good, of founding and edifying a church. Whereas on the other hand, what can be expected from a Missionary that is vain or proud, timid or slothful, selfish or worldly minded ? Who will be impressed by his representations ? What effect can be expected from his ministrations ? How can the Spirit of God be supposed to employ him as his instrument, or to give a blessing to his insincere and heartless attempts ?

All divine grace is communicated to man through the display of light and truth : that light and truth, which flows from God himself the fountain of all light, and which illuminate with unclouded lustre the realms above. A ray of the same light pierces through the gloom of this world of darkness, and is exhibited to us in the Gospel of our Lord Jesus Christ, and in the lives and conversation of the men who truly receive the word. The world beholds this light, and is enlightened by it to perceive the beauty of holiness, and the evil of sin. But it is absolutely necessary, that the lustre of this light should shine in the conduct as well as in the doctrine of the men who exhibit it. The conduct will be the elucidation of the doctrine ; and when men hear the one, they will naturally look to the other to see the illustration of it, and to behold the same light shining forth embodied in a more manifest shape and appearance. In many cases, men will be first struck with the light manifested in the conduct : of this they can judge more easily and surely. If they behold the display of meekness and candour, kindness

and goodwill, compassion towards all that are in distress, activity and readiness to benefit mankind in every possible way ; if they observe an uncorrupted integrity, and uniform conscientiousness, a purity which avoids even the appearance of evil, and a disinterestedness which seeks no recompence for doing good ; they cannot but be struck with this conduct : however ignorant they may be, they cannot but be sensible of the excellence of such a conduct, and will be thus prepared to receive that system of truth of which it is so bright an exemplification.

By such a display of the truth, both in the doctrines and in the lives of the primitive Christians, the world was converted to Christianity. You see, then, my Reverend Brethren, the line marked out before you in which you are to proceed. The Heathen will fix their eyes upon you with attentive observation. Enquiring why you are come, they will diligently watch your conduct, and form an estimate of your religion from what they observe in your practice. It will not be enough that your virtues are of the same class with their own : if they see you merely sober, honest, diligent, and kind, like the best men amongst themselves, they will perceive no reason to think more highly of *your* religion than *their own* : they must witness in you virtues of a class superior to theirs, such as will strike them as extraordinary, and different from what they have seen before : they must be sensible of a spirit in you of disinterestedness and self-denial, of generosity and forgiveness, which is not found amongst themselves ; and they must perceive also such an invariable patience and perseverance under difficulties, as will prevent their imputing your attempts to the vanity which nourishes a spirit of proselytism, and is gratified only by success.

You will have one difficulty to encounter which did not impede the success of the Apostles. Where they preached, they could refer their hearers to examples on every side of the power and excellence of Christian principles. But, alas ! the oppressed Africans have

hitherto known little of Christianity, but as the religion of hard-hearted men, who, for the sake of an accursed gain, enslave and sell their fellow creatures. You will therefore have to shew to them, not merely the difference between your religion and their own, but between your religion and that of nominal Christians; and therefore the contrast between you and them should be express and striking, especially in those points in which the conduct of nominal Christians has given just cause of scandal. And you should not fail to bear a uniform and decisive testimony against those vices which they have perhaps hitherto associated with the Christian character.

Permit me here to remark, that as you appear in the character of Ministers of Religion, and from your conduct they are to learn what is the general spirit of Christianity, it becomes particularly necessary that they should witness the most cordial union prevailing amongst yourselves. If there be the least appearance of jealousy, envying, or discord amongst you, it will be soon perceived by the watchful eye of the adversary; and I need not add, how fatal its consequences may prove to the interests of the Gospel. Take heed, therefore, to yourselves, that the Gospel be not hindered: give the impression to the Heathen that the religion of Christ is a religion of love; and let them know you by the honourable characteristic which our blessed Lord laid down for his disciples: "By this shall all men know that ye are my disciples, if ye love one another."

In a word, you are to be the light of them that sit in darkness and the shadow of death: unto them must the light shine from you, both of true and holy doctrine, and exemplary and Christian practice. Strive then together, that the Gospel be not hindered: a noble office is entrusted to you; the interests of the Redeemer's kingdom are committed into your hands. He sends you to labour in that neglected vineyard; to gather to him a Church in that kingdom of Satan. Let it be your only aim, your one wish, your never-

abating desire to fulfil the great work entrusted to you, as you honour Christ, as you love your fellow creatures. Give up every moment of your time, and the whole strength of your faculties, to this great and important duty. Think no pains too great, no self-denial too much, to promote it. Study yourselves the Gospel daily, that the glory of it may shine forth in all your words and in all your actions, that men may behold in you the exact resemblance of your blessed Master, in whom the glory of the only begotten of the Father shone forth, the glory of grace and truth.

But who is sufficient for these things? Alas! the treasure we bear is, indeed, perfect and holy, but the vessels in which it is contained are frail and earthen. Yet let it be remembered, that the grace of God has enabled men of like passions with yourselves, and those dwelling in modern times, so to adorn and magnify the Gospel. Such men have been the faithful and successful preachers amongst the Heathen: a Schwartz, an Elliott, a Brainerd, and many other honourable names, recorded in the register of the Church below, and of the Lamb's Book of Life above.

You see, then, my honoured Brethren, the means by which you are to succeed. The weapons of your warfare are not to be carnal. The engines with which you work are not to be those of worldly policy. Avoiding the error of the Papists, no force is to be used by you but that of the power of truth. Shunning the corrupt policy of the Jesuits, no garb of carnal texture is to be thrown by you over the truth, to disguise it, and to render it more agreeable to the perverted taste of man. You are to flatter no man's vices, nor to seek even for an introduction for the truth by improper compliances. Expect only to succeed by the simple but luminous exhibition of the truth, both in your discourses and in your life. Shun not, therefore, to declare the whole counsel of God plainly, faithfully, and boldly. "Seeing, therefore, you have received this ministry, faint not; but renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of

God deceitfully, but by manifestation of the truth, commending yourselves to every man's conscience in the sight of God ; giving no offence in any thing, that the ministry be not blamed, but in all things approving yourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in labours, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand, and on the left ; by honour and dishonour, by evil report and good report, as poor, yet making many rich, as having nothing, and yet possessing all things."

It is a happy circumstance, that you have before you so many *examples recorded of the manner in which the truth may be exhibited*. The careful perusal of these, and frequent meditation on them, together with fervent prayer to God, will throw much light on the subjects and mode of your preaching. Suffer me to point out some of these for your future meditation.

The first example which I shall suggest is that of *John the Baptist*. He came as a Missionary, calling upon the people to repent, and to prepare the way of the Messiah. You may remark in his character, *an external appearance of sanctity*, which seems to have had a wonderful effect in impressing the minds of the Jews. His dwelling in the desert, separate from the vanities and even the comforts of mankind, the plainness of his diet, and of his dress, added to his frequent fastings, pointed him out as a man who at least was dead to this world, and whose thoughts were much occupied about higher things than the perishing vanities of sense and time. And though it is not necessary for all persons, as our Lord bore witness, to come in the same way, yet the same impression, *in some way or other*, must be made upon the people, that we are above the world. In vain will those who are eager about the accommodations, the pleasures, the enjoyments of this world, persuade mankind that they are truly in earnest in their religion. You may remark,

also how *practical* he was in his preaching, how close in his applications, how intrepid in his reproofs. The publicans were commanded to forsake those vices to which they were particularly addicted; soldiers were admonished in the plainest terms to avoid the vices to which they were most addicted: "Do violence to no man, neither accuse any falsely, and be content with your wages." To Herod himself the most unpleasant truth was freely told: he was reproved in the very point in which he would be most sensibly touched. Such plainness may form a useful pattern to future Missionaries, whose natural temper is like his.

The next example which I shall adduce is the illustrious one of our blessed LORD AND SAVIOUR. He came on a mission to the Jews, to introduce a new and purer form of religion. In contemplating the subject and manner of his instructions, a great variety of interesting reflections will occur to every one, highly useful to those who are engaged in a similar employment. It may be remarked, that he generally addressed his hearers upon the reigning vices and errors, whatever they were: so that he did not rest merely on general truths, which are easily assented to, and the application of which is seldom made by any man to his own case; but he pointed out the precise faults of the place or age, in a manner full as plain, though perhaps not as rough as that of John the Baptist. The corrupt glosses put upon the Law by the Scribes and Pharisees were plainly exposed; its spirituality was explained and enforced in a variety of particulars: witness the Sermon on the Mount. At other times, the fault which occurred at the moment was the subject of plain though delicate reproof. Take, for instance, the case of Simon the Pharisee, with respect to Mary Magdalen. Another particular observable in our Lord's ministry, was the *frequency* of his instructions. He was *always* teaching, though not always in a public manner. Wherever he was, at a feast, or in the synagogue, in the fields, or at home, he was taking every opportunity which presented itself of exhibiting some important truth which might make a deep impression on the

minds of his hearers. And the general strain of his conversation demonstrated, as clearly as the retirement of the Baptist, how sincerely and truly his heart was in his work, and how totally dead he was to the world. You may remark, also, the very *very familiar and striking method* of instruction which he usually adopted. Take the instance of the little child whom he set before his disciples as a pattern, after they had been talking by the way which should be the greatest in the Messiah's kingdom. Indeed, the use of the parable, so familiar to him, is perhaps one of the most impressive and interesting modes of communicating instruction which can be employed, and, in general, one of the plainest also, notwithstanding that in certain cases it might be used even as a convenient mode of delivering obscure truths, which were not intended to be immediately or generally understood; and though the mode and usage of this country does not admit its general use in the public discourses of our ministers, yet I beg leave humbly to suggest to you, whether you would not find it, in Africa, at least in familiar conversation, a most convenient, interesting, and useful mode of communicating instruction, and peculiarly adapted to the genius and comprehension of the people with whom you will be connected. I question whether it would be possible for the ingenuity of man to propose in any other way so universally intelligible, so strikingly impressive, so deeply interesting, the important truths of the vanity of human expectations, the folly of heaping up wealth, the uncertainty of our mortal life, and the awfulness of the account we must give before God, as they are contained in the few lines of that beautiful parable of the rich fool, who proposed to pull down his barns and build larger, on the very night of his death. You may remark, also, in our Saviour's mode of teaching, a wonderful degree of *tenderness* for the infirmities of those whom he was instructing, and an inexhaustible patience under their dulness of comprehension or negligence. Witness his conduct to his disciples, whom he so repeatedly informed in vain concerning the spiritual nature of his kingdom. Let me also observe (though, indeed, it

were endless to go on; and I only throw out these hints to shew you how much these high authorities may serve as your guide) the general benevolence and kindness which accompanied and enforced all our Lord's discourses. He had, indeed, whereof to bestow, and he gave it liberally. With his advice he often conferred some great blessing on his hearers, or their friends or relations: he healed their sick, he restored their blind to sight. Now, though you cannot do this, yet you can soften prejudice, and enforce attention, by instances which will at least indicate kindness and goodwill on your part. You can visit the fatherless and widows in their affliction; you can mourn with them that mourn, and rejoice with them that rejoice.

But let me pass on to the *example of the APOSTLES*. They were the chief of Missionaries. They had to preach both to the Jews and to the Gentiles. In their preaching to the *Jews*, they *built upon the truths* which the Jews acknowledged, viz. the prophecies of their own Scripture. They reasoned with them, proving from the Scriptures that Jesus was the Christ. With the *Gentiles* also they built as far as they could, upon more common principles, acknowledged by them: the instance of Paul preaching at Athens is a case in point. They spake also with *authority*; they delivered their message as from God, and delivered it with the earnestness of men who considered their message as of the last importance to their hearers. They *respected even the prejudices* of their audience, so far as those prejudices were not fundamentally erroneous. To the Jews they were as Jews, to the Gentiles as Gentiles: they became all things to all men, that by any means they might win some. But when those prejudices were in themselves sinful, the Apostles gave not way in the least degree to them. While circumcision was considered as a thing indifferent, and not obligatory, Paul yielded to it. He circumcised Timothy: but when the Jews laid a stress upon circumcision as absolutely necessary to salvation, and the free grace of God in Christ was thus frustrated, Paul loudly opposed it. "Behold,

I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Meditate also, my Brethren, upon the labours which the Apostles sustained; the dangers and perils they encountered; and the sufferings they endured to advance the holy cause in which you also are embarked. "I think," says one of them, "that God hath set forth us the Apostles last as it were appointed to death. For we are made a spectacle unto the world, and to angels, and to men. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the earth, and are the offscouring of all things unto this day." Yet such was their spirit in the cause of their great Master, that none of these things moved them; nay, they were even ambitious of being partakers of the honour of martyrdom, the more to resemble their blessed Lord. "I rejoice," says one of them, "in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh. I count all things but dung, that I may win Christ; that I may know him, and the fellowship of his sufferings, being made conformable unto his death."

If we should turn from these great examples and patterns to contemplate more modern Missionaries whose labours have been crowned with great success, such as Elliott, Brainerd, Schwartz, the Moravian Missionaries in Greenland, and other places, we should only perceive that they closely followed the Apostles. They studied their example and copied it: they possessed no knowledge, but what they derived from the diligent perusal of the Sacred Scriptures; no modes of winning souls, but what they learned from the practice or writings of the holy Apostles. By collecting examples, therefore, this benefit only would be obtained, that we should see what lesser difference the varieties of natural disposition or local circumstances might make, in what was essentially the same; and be confirmed in the general position, that wherever eminent success was

found, it was obtained by those methods which the Apostles have set before us. Amongst the Apostles themselves, there were many smaller shades of difference arising from difference of natural constitution, habit, or education. One was a son of thunder, another a son of consolation: Paul reasoned upon every subject; John simply and concisely affirmed the truth: one was blunt and plain; another was more elegant and refined: substantially, however, there was little difference between them. But instead of remarking the points of difference, it may be perhaps more useful to us, to endeavour to select those common particulars in which they all agreed, those which may be looked upon as essential in the Missionary character; and this I shall endeavour very briefly to do,

They all, then, agreed in such a supreme *regard to the truth* which they delivered, that they made the publication of it the grand object to which they devoted their whole lives, for the sake of which they contentedly bore the greatest hardships, and from the pursuit of which they could neither be deterred by dangers, nor seduced by prospects of gain or pleasure. They all agreed in an *entire indifference to this world* and its concerns. What they should eat or drink, what should be their accommodations or their pleasures, what was the opinion of the world respecting them, or what were its censures, they utterly disregarded. They served the Lord, not the world—they looked for a better world above, and were pilgrims and strangers in this. They all agreed in a supreme *love to that blessed Lord and Saviour* by whom they had been redeemed, to whom they owed their life, and the precious hopes which they entertained of eternal happiness and glory. The love of Christ constrained them. They were willing to spend and be spent for his sake; to be instant in season and out of season, in order to promote the knowledge of his beloved name and glorious salvation. They all agreed in the most sincere *love of holiness*; no one of them was impure, sensual, proud, avaricious, vain, idle, or trifling: they were in earnest about the great rules of obedience which they proposed

to others : and they all agreed in a spirit of *fervent love* towards their fellow creatures. Their bowels yearned over those who were perishing in their sins : they ardently desired their happiness and salvation, and therefore travailed in birth, till Christ was formed in their souls. I might mention more particulars, but I forbear : these will be sufficient to shew the general cast of their character, without a conformity to which, it is impossible that there can be either the labours or the success of a true Missionary.

Upon the review of what I have said, a reflection will, I am persuaded, suggest itself to you, my Reverend Brethren, upon the difficulty of obtaining this Missionary spirit, which is the foundation of all hope of success. It is very true, this is the main difficulty. Here, therefore, your first and most constant Missionary exertions must begin ; to bring your own hearts into a proper frame ; to subdue the enmity to Christ within ; to bring every thought of the heart into captivity to his will. I need not mention to you that God is ready to give to every one who duly implores it, grace according to the necessity of his station and circumstances ; and since the station to which you are called requires the highest degree of grace, you need not doubt his readiness to give even that to you. Only, as our Lord has observed respecting one kind of diabolical possession, that this kind goeth not out but by extraordinary fasting and prayer : so may it be observed with respect to the mode of obtaining the grace requisite for Missionary labours ; it requires a special degree of supplication and prayer.

But while I represent the office as high and arduous, and the difficulty of duly discharging it as great, far be it from me to *discourage* you. The Lord, who has called you into his vineyard, is fully able to communicate grace to qualify you for it ; and it should always be remembered by you for your encouragement, that the qualification of the Missionary is capable of continual improvement. When the Apostles were first sent out by our Lord during his life, they were not in

any degree qualified as they were afterwards ; nor probably were they when first endued with the Divine Spirit at the day of Pentecost, so able, so steady, so wise, as at a future period, when the Epistles were written, and when they had had long experience of the progress of the work of God in the world.

It is very possible, that for a considerable time you may meet *with no apparent success*. This circumstance ought not to discourage you. Those Missionaries, who have afterwards been blessed with the most remarkable success, have frequently seemed for a considerable time to have laboured entirely in vain. Mr. Brainerd, who was ultimately so highly successful, could for several years scarcely gain the attention of a single Indian. The Greenland Missionaries, had they not been endued with a very uncommon share of Christian fortitude, would have abandoned their Mission as absolutely hopeless. May I not say, that God often thinks it meet to try the faith and patience of his servants, before he crowns their endeavours with his blessing ? The time is not lost which is spent upon the Missionaries themselves ; and it must ever be remembered, that God measures not by time but by dispositions. Events have, in his eyes, little value compared with that which the principles and graces possess which they call into action. Our Lord himself is represented as saying, " I have laboured in vain, I have spent my strength for nought, and in vain." But he adds, " yet surely my judgment is with the Lord, and my work with my God. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength." Your immediate duty lies not with the success of your labours, but with the state of your own minds : it is your chief duty to see that you maintain your hearts in an humble, resigned, patient frame ; persevering, notwithstanding great difficulties ; and fully approving yourselves in diligence, in love, in faith, in hope, in purity. There is, perhaps, no point in which we are so apt to be deceived, as in that of judging by events, which depend entirely on God, and often are very different from what we might have

reasonably expected. There is a glitter in success, which is apt to dazzle our eyes; but perhaps in the sight of God, whose approbation alone we ought to seek, and whose will only it is our duty to fulfil, the unwearied pious exertions of an humble laborious Missionary, under great discouragements, may be far more pleasing than the splendid triumphs of one on whose eloquent discourses multitudes hang with flattering rapture, and vanity is gratified by success; and it may require some long continued discipline to purge our hearts from so corrupt a motive, and to teach us to know ourselves, and to humble ourselves sufficiently in the sight of God. God may be preparing a man for success, who is ready to despair of ever meeting with any. Expect, therefore, such a trial of the sincerity of your faith. If you entertain high expectations of large or attentive congregations, you will be disappointed. You will assuredly meet with much to try your patience, and very little to gratify your vanity. Learn, then, to mortify your pride, and seek to obtain more true humility. At the moment, perhaps, when you despair, it may please God, who has thus been training and instructing you, to give his blessing to your labours. Permit me also to remind you, that at first the *foundations* of future success must be laid, rather than any immediate success be expected. While you are learning the language of the country, while you are becoming acquainted with the manners and customs of the natives, and they with yours, do not think that the time is lost, or, indeed, that it can be more usefully employed. The Society does not wish for precipitate measures, nor form rash expectations. The Apostle admonishes us that the husbandman must first labour, before he is partaker of the fruits. Your object at present is to labour, to prepare the ground, and to sow the seed: it would be foolish either in us or in you, to expect an immediate harvest. We sow in hope, expecting the blessing of God hereafter. In the mean time, do you give yourselves up to prayer and diligent study.

I have now only, my Brethren, to commend you to God, and to the word of his grace. Many eyes will

be fixed upon you. The members of the Society will feel deeply interested in your welfare. The Church of God in every country will turn their eyes from the desolations and vices which now deform the earth, to the rising hope of better times, when the true knowledge of God will more generally prevail. They will look to the infant Church of Africa, and will watch with anxious desire its progress. Africa expects from you some reparation for her wrongs. How many hopes are fixed upon you! How in particular is the credit of the Committee here, and of your honoured friends at Berlin, pledged on your conduct! You will feel, I doubt not, the weight of responsibility which thus presses upon you. You will be anxious not to disappoint so many reasonable expectations. Give yourselves then up wholly to the work. Suffer nothing to interfere with it, to interrupt or divert your course. No man that warreth entangleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier. Endure hardness as good soldiers of Jesus Christ. Rise above the world, and the things of it. Count not life dear, that you may finish your course with joy; and comfort yourselves with looking forward to the time when the chief Shepherd shall appear, and you shall receive a crown of glory which fadeth not away.

APPENDIX IV.

(See page 56.)

ANSWER OF THE MISSIONARIES

TO THE

*Instructions and Address delivered to them, at the Open
Committee, Jan. 13th, 1806.*

HONOURED GENTLEMEN:

GRACE be unto you, and peace from God our Father,
and from the Lord Jesus Christ.

We give thanks to God the Father of our Lord Jesus Christ, that by your true faith and unfeigned love and holy zeal for the cause of our blessed Lord, the German brethren have, by the grace of God, put their hands to the Gospel plough, and are working together with you for the honour and glory of Him, who is worthy of all praises in time and eternity, even Jesus Christ.

Encouraged by the love of Jesus, who laid down his life for us, hell-deserving sinners; and enabled by His Holy Spirit, we desire to devote our souls and bodies in the service of Jesus Christ, as his followers and labourers in that vineyard, whereof he himself is the Husbandman. We stood idle in the market-place, looking up to our Divine Master, that he would open unto us a door, and, blessed be his holy Name, by the benevolence of British Christians, he has done it.

We therefore consider ourselves very happy this day in having such a favourable opportunity to appear in the presence of this Honourable Society, under whose patronage we were almost three years in the Seminary in Berlin, and from whose kind hands we have enjoyed many benefits: a Society whom God has united, and

whose aim and earnest desire it is to send the glorious Gospel to distant nations who sit in darkness and the shadow of death.

We are very happy in having an opportunity to acknowledge with gratitude your Christian love and kindness towards us in supplying all our temporal wants; and particularly we consider ourselves much honoured, in being esteemed worthy of that grace to carry the glad tidings of salvation to the poor benighted Africans.

Though we by the grace of God acknowledge our own insufficiency for the great work before us; yet we venture upon it in the power of our Almighty King, Jesus Christ: and being persuaded that he has called us, we are ready to go wherever he will send us, to proclaim that Christ came into the world to save sinners; and we trust that by your earnest and fervent prayers and zeal for the honour of Christ, our feeble endeavours will not be in vain.

Whatever difficulties or dangers we may meet with, going in the Name of Jesus, and the power of his strength, we dare not be afraid; knowing that nothing can befall us, but what he permits; because, being his, and engaged in his service, we commit ourselves to his protecting care.

As the husbandman sows his seed with much labour, and does not know if, or how much he shall reap; yet he sows in hope, and so did the holy Apostles. Paul planted in hope, Apollos watered; but God gave the increase: and we will endeavour by the grace of God to follow their example.

Should the Lord, by your prayers, prosper the work; we will ascribe all honour and glory to his holy Name. But if it should seem that all our hopes would fail, may the Lord then give us grace to look upon him as the Author and Finisher of our faith, and to trust in his unchangeable promises.

Great and manifold are the favour which the Honourable Society have shewn to us, for which we can only render our humble thanks, and fervently pray that the Lord in return may bless you all with temporal and spiritual blessings. May God so prosper the work you are engaged in, that you may enjoy the fruits of your sowing in this world, and that you may see in the world to come, thousands of Africans surrounding the throne of Jesus Christ.

We shall mutually endeavour to fulfil all the wishes of the Honourable Committee conscientiously, and conform to the rules they have thought proper to commit to us.

As it is probable that we shall not see one another any more in this world, we earnestly commend ourselves to the fervent prayers of the Society, that the Almighty God, by his power, may convey us safely over the mighty waters, and open unto us a door of utterance, to speak the mystery of Christ to the poor Heathen.

We are,

Honoured Gentlemen,

Your humble Servants,

G. R. NYLANDER,

LEOPOLD BUTSCHER,

JOHANN GOTTFRIED PRASSE.

APPENDIX V.

(See page 57.)

*Extracts from the Journal of the Missionary NYLANDER,
February 23, 1806.*

ABOUT four o'clock in the morning, as we were all in profound sleep, we were suddenly roused with a cry upon deck of, "We are lost! We are lost! The ship is aground!" It was very dark. We went with as much haste as possible upon deck. When we came there, we heard some of the sailors crying, "Lord help us! Save us!" Whilst others had the audacity to call upon God to damn their souls! which was truly shocking to hear, as each had to expect every moment would be his last. On account of the darkness of the night, the Captain could not tell where we were; and we all anxiously waited for the break of day. At first it was expected that the ship would clear herself; but at every blast of wind she stuck faster in the sand. "The only means of saving ourselves," said the Captain, "will be to put out the boats, and endeavour to escape with our lives." Measures were accordingly taken for the purpose; the ropes were cut with hatchets: but the people were so much terrified or dispirited, that they had no heart to exert themselves. In the mean time, the ship was driven nearer and nearer to the land. All the sails were taken in; and we now thought that the ship would go to pieces at every motion. The rudder broke in, and gave such a shock, that we thought the bottom of the vessel was damaged. Brother Prasse was so alarmed that he stood upon the deck without hat or shoes. Brother Butscher also could not find his hat. The morning was rather cold, but we were not very sensible of it. In this dangerous situation, I could do nothing more than continually cry, "Lord Jesus have mercy upon us! Deal not with us according to our sins, and punish not our transgressions!" till the Lord brought into my mind the following consolatory words, which

refreshed my soul: "Fear not, for I am thy God; I strengthen thee, I uphold thee with the right-hand of my righteousness." Now I felt completely comforted, and had no more fear of death, but on the contrary rejoiced that I should soon see Jesus, who had hitherto led me in so wonderful and yet so gracious a manner. Our fellow passengers, who before had been so merry, now went about in the dark, full of terror and apprehensions, shook hands, and took leave of one another for this life. A young man came also to me, took me by the hand, and asked me how I felt myself: "Very comfortable," I replied, "for I have no fear of death, and know that if I should die this moment, I should immediately see Jesus on whom I have hitherto believed." "Alas!" said he, "I have not lived as I ought to have done: I am in great fear of death." He began to weep bitterly, and left me. In the mean time, it grew lighter, and we saw not far from us a great rock. This afforded a fresh proof of the mercies of God. Had our vessel struck upon it, scarce one of us could have been saved. Praise and thanks to Thee, Lord Jesus, that Thou hast so graciously preserved us! We found ourselves very near to the coast of Ireland, at St. Margaret's Bay. A boat was let down, and one of the steersmen, together with some of the sailors, and a passenger, went to shore to fetch pilots. Not far from the shore, they came to an estate, where a very hospitable and benevolent gentleman, Captain Joshua Nunn, has his residence. He kindly sent us word, that his house was at the service of all the passengers and their goods, and that we should be heartily welcome to take a lodging with him. In the mean time, our vessel rocked continually to and fro, till at length she lay down on one side, and so stuck fast. It was fortunate that we were near to the shore, where the water was so shallow as not to enter the ship. The second boat had now been let down, and the Captain went with it on shore. The ship looked as desolate as a house that has been on fire. While the Captain was on shore, the sailors began to regale themselves with the spiritous liquors. When he returned, all the small articles that were on deck were thrown overboard. We, now

went on shore also, taking with us as many things as we could get into the boat, and Captain Nunn gave us a very friendly reception. I was the whole day occupied in conveying away things that had been brought from the ship. Whenever I was at the sea-shore in the course of this day, I could not help shedding tears of gratitude to the Lord for his wonderful preservation, as I contemplated the rocks to which we had been so near. At six o'clock we dined with Captain Nunn. After dinner some Christian friends came to us, and took us home with them. They entertained us, according to their circumstances, in a very hospitable manner, and joining with us in prayer, thanked the Lord for his having so graciously delivered us.

LIST

OF

COLLECTIONS, BENEFACTIONS, AND SUBSCRIPTIONS.

COLLECTIONS.

✍ *Most of the following Collections were made after Sermons preached on the occasion; and others were private Collections among friends: the Committee have here distinguished these two classes, so far as they could do it from the Letters of their Correspondents. In order to prevent mistakes, it is requested, that, in future Contributions of this nature, the Time and Place where Sermons were preached may be particularly noticed, with the name of the Preacher.*

	£.	s.	d.
ABERNANT and CYNWIL, Carmarthenshire; by Rev. JOHN DAVIES: Two Collections .	4	4	0
ASHAMSTEAD, Berks, Parish Church of; by Rev. JOSEPH MAUDE, M. A. Two Collec- tions	18	10	0
ASTON SANDFORD, Bucks, Parish Church of; by Rev. THO. SCOTT: Three Collections	57	2	2
BACUP, near Rochdale, Lancashire, Chapel of; by Rev. WM. PORTER	8	13	0
BEGWLDY, by Rev. R. JAMES: Two Col- lections	3	0	0
BIRMINGHAM, St. Mary's Chapel; by Rev. EDWARD BURN, M. A.	58	1	2
BLEDLOW, Bucks, Parish Church of; by Rev. NATHANIEL GILBERT: Two Collections	15	16	5
BLEDLOW RIDGE Chapel; by Rev. NATHA- NIEL GILBERT	3	2	1½
BRECKVA, near Carmarthen, Parish Church of; by Rev. JOHN GRIFFITHS	3	18	10
CADOXTON, &c. near Cardiff, Parish Churches of; by Rev. HEZEKIAH JONES: Two Collections	10	5	0

	£.	s.	d.
CALDWELL, near Melton Mowbray, by Rev. Dr. FORD	12	1	0
CALLINGTON, Cornwall, by Rev. JAMES COFFIN	8	10	6
CAMBRIDGE, Church of the Holy Trinity; by Rev. CHAS. SIMEON, M. A. 50 0 0 Do. Do.; by Rev. H. MARTYN, B. D. 51 0 9	101	0	9
CARLISLE, St. Cuthbert's Church; by Rev. JOHN FAWCETT, M. A.	22	4	0
Ditto—Sundry Donations collected by Rev. JOHN FAWCETT	3	0	0
CASTLECOMER, Ireland, by Rev. HENRY IRWIN, B. A.	7	0	0
COLCHESTER, St. Peter's Church, for Rev. ROBERT STORRY, Vicar, M. A. by Rev. BASIL WOODD, M. A. of Bentinck Chapel	667	3	0
N. B. The sum of six hundred pounds was put into the plates by a Distinguished Family, then resident in the neighbour- hood of Colchester.			
CREATON, Northamptonshire—Sundry Do- nations collected by Rev. THOMAS JONES	15	0	0
DARLASTON, Staffordshire, Parish Church of; by Rev. J. WALTHAM, M. A. Two Collections	24	13	6
DEWSBURY, Yorkshire; by Rev. MATTHEW POWLEY, and Rev. JOHN BUCKWORTH	40	15	2
DINGESTOW and TREGARE, near Mon- mouth, Parish Churches of; by Rev. ISAAC MORGAN	2	0	0
EXMOUTH, Chapel of; by Rev. JOHN RYMER, M. A.	6	16	6
FAGAN's, St. near Cardiff; by Rev. DA- NIEL JONES	2	0	0
FIDDOWN, Ireland, Parish Church of; by Rev. ROBERT SHAW, B. A.	4	0	0
HARWELL, Berks, Parish Church of; by Rev. G. KNIGHT, M. A.	7	11	6
HEPTONSTALL, near Halifax, Chapel of; by Rev. JOSEPH CHARNOCK	26	13	0

COLLECTIONS.

99

	£.	s.	d.
HOLMFIRTH, near Huddersfield, by Rev. THOMAS BALMFORTH	3	10	11½
HOLSWORTHY, Devonshire—Sundry Donations collected by Rev. O. L. MEYRICK	7	16	0
HULCOT, Bucks, Parish Church of; by Rev. JOHN SHEPHERD, M. A. of London . . .	4	0	0
HULL, St. John's Church; by Rev. THOMAS DIKES, M. A.	98	14	3
IPSWICH, St. Peter's Church; by Rev. EDWARD GRIFFIN	12	14	6
Ditto, Second Collection; by Rev. PHILIP GURDON, M. A. of Assington, Suffolk	17	1	6
KILMAGENNY, Parish Church of; by Rev. HANS HAMILTON, in 1805 and 1806 . .	3	2	6
LAKENHEATH, near Brandon, Suffolk; by Rev. MICHAEL HAYWARD	3	0	0
LINKINHORNE, Cornwall; by Rev. JAMES COFFIN	3	9	6
LONDON, Parish Church of St. Andrew by the Wardrobe and St. Anne Blackfriars, before the Society, on the Fourth Anniversary; by Rev. THOMAS T. BIDDULPH, M. A.	226	6	0
Ditto, Fifth Anniversary; by Rev. JOHN VENN, M. A.	205	0	0½
Ditto, Sixth Anniversary; by Rev. EDWARD BURN, M. A.	236	0	1
Bentinck Chapel, St. Mary-le-bone; by Rev. BASIL WOODD, M. A. Minister: Two Collections	227	0	0
N. B. The Two Collections, including Donations and Subscriptions, amounted to £443 15 6.			
Parish Church of St. Mary Magdalen, Bermondsey; by Rev. WILLIAM MANN, M. A. Lecturer	23	11	2½
	<hr/> 917 17 4		

	£.	s.	d.
LEWES, Sussex, Parish Church of the Cliff; by Rev. THO. A. DALE, M. A. .	16	0	0
LLANBADANE; by Rev. TIMOTHY EVANS .	5	5	0
LLANDOWROR, near St. Clears; by Rev. THOMAS EVANS	2	0	0
LONG SUTTON, Lincolnshire, Parish Church of; by Rev. CHARLES JERRAM, M. A. .	31	4	0
LOUDWATER, near High Wycombe, Chapel of; by Rev. WM. PRYCE	23	0	0
LYNN REGIS, Parish Church of St. Marga- ret, with the Chapel of St. Nicholas; by Rev. EDWARD EDWARDS, M. A.; and Rev. ROBERT HANKINSON, M. A. . .	42	4	3
MACCLESFIELD, by Rev. MELVILLE HORNE: Two Collections	33	1	0
MACHIN, near Newport, Monmouthshire, Parish Church of; by Rev. EDWARD EDWARDS	1	9	6
MANCHESTER, at St. James's Church; by Rev. Dr. BAYLEY	40	0	0
MANACHLOGDDU; by Rev. Mr. WILLIAMS .	5	5	0
MELLOR, Derbyshire, Chapel of; by Rev. Mr. OLENRENSHAW: Two Collections .	15	0	0
MILBORNE-PORT, Somersetshire; by Rev. WILLIAM OWEN: Three Collections .	21	18	2
NICHOL FOREST, near Carlisle, Parish Church of; by Rev. Mr. JACKSON: Two Collections	10	15	0
OLNEY, Bucks; by Rev. CHRISTOPHER STEPHENSON, M. A. Vicar: Four Collec- tions	52	0	3
Do. by Rev. G. B. MITCHELL	7	3	0
	59	3	3
RIBBESFORD, near Bewdley, Worcester- shire; by Rev. JOHN CAWOOD, M. A. .	10	10	0
ROCHE, St. Cornwall; by Rev. R. Pos- TLETHWAITE	1	14	0
ROWLEY REGIS, near Birmingham . . .	8	0	0
SCALEBY, near Carlisle, Parish Church of; by Rev. J. FAWCETT, M. A.	5	5	0
Ditto, 2d Collection, by Rev. Mr. JACKSON	9	1	0
	14	6	0

COLLECTIONS.

101

	£.	s.	d.
SHREWSBURY, St. Alkmond's Church; by Rev. HENRY CAMPBELL	33	8	2
SLAITHWAIT, near Huddersfield, York- shire, Parish Church of; by Rev. Mr. WILSON	10	0	0
SLEAFORD, Lincolnshire; by Rev. J. CLARKE	9	4	0
TALSARN, near Lampeter, Cardiganshire; by Rev. JOHN HUGHES: Two Collections	32	19	0
ULSTRAD and LANDEVODUG, Glamorgan- shire, by Rev. JOHN JONES	1	1	0
WALTERSTONE, by Rev. JOHN ROGERS .	1	16	0
WELLINGTON, Somersetshire—Sundry Do- nations collected by Rev. ROBERT JAR- RATT, M. A. Vicar: Two Collections .	4	11	6
WESTON UNDERWOOD, by Rev. JAMES BEAN	4	2	0
Ditto, Second Collection; by Rev. CHRIS- TOPHER STEPHENSON	5	0	0
YORK, Parish Church of St. Saviour's; by Rev. JOHN GRAHAM, M. A.	23	14	6

BENEFACTORS.

Subscribers and Benefactors are requested to be particular in stating their Names, Degrees, Residences, &c. Any mistakes of this nature in the following Lists will be rectified next year, upon addressing a line to the Secretary, or the Deputy Secretary, before Lady Day; by which time the Lists should be annually completed.

A

	£.	s.	d.
A. A.	0	10	6
A. B.	3	3	0
A. B. by Rev. Josiah Pratt	3	3	0
A. B. by Rev. Charles Jerram	0	10	6
A. T.	50	0	0
Angas, Miss, <i>Leicester</i>	1	0	0
Anonymous	0	7	0
Anonymous, by Rev. James Pope	0	10	6
Anonymous, by ditto	0	10	6
Anonymous, by late Rev. Edward Cuthbert	0	10	6
Anonymous	1	1	0
Anonymous, by Rev. H. Foster	1	1	0
Anonymous, by Rev. J. Fawcett	5	5	0
Anonymous, by Rev. Josiah Pratt	2	2	0
Anonymous, by Rev. John Scott	10	10	0
Anonymous, by ditto, 2d Donation	10	10	0
Anonymous, by Rev. John Scott	21	0	0
Atkinson, Thomas, Esq. <i>Huddersfield</i>	21	0	0
Atkinson, Mr. Joseph, <i>ditto</i>	1	1	0

B

Bacon, Rev. Dr. <i>Wakefield, Yorkshire</i>	2	2	0
Bainbridge, Thomas, Esq. <i>Guildford-street</i>	21	0	0
Bates, Benjamin, Esq. <i>Brunswick-square</i>	21	0	0
Bates, Ely, Esq. <i>Blackheath</i>	10	0	0
Beercroft, Mrs. <i>Kirkstall Forge, near Leeds</i>	1	1	0
Bishop, Mrs. M. B. <i>Blackheath</i>	2	2	0
Boase, Henry, Esq. <i>Knightsbridge</i>	5	5	0
Bradney, Joseph, Esq. <i>Clapham</i>	5	5	0

BENEFACTORS.

103

	£.	s.	d.
Brock, Rev. John, <i>Rector of Bidborough</i>	2	0	0
Brown, Mr. <i>Pall Mall</i>	2	2	0
Butler, Hon. Mrs.	1	1	0
Buxton, Rev. J. Rec. of <i>Carleton Rode, Norfolk</i>	15	0	0

C

C. B.	3	3	0
C. S.	0	7	0
C. L. J. by Rev. Josiah Pratt	1	1	0
Carbery, Rt. Hon. Lady	50	0	0
Chatterton, T. Esq. <i>Waplington, near York</i>	100	0	0
Clark, Rev. Mr.	0	15	6
Clergyman A, by Rev. Joshua Davies	1	1	0
Codd, Richard, Esq. <i>Louth: Two Donations</i>	2	1	0
Collett, Rev. Robert, M. A. <i>Wormwood-street</i>	1	1	0
Cottle, Mrs.	0	2	6

D

Daling, Richard, Esq. <i>New Grove, Bromley</i>	10	0	0
Davies, Mr. James, <i>Gracechurch-street</i>	5	5	0
De Coetlogon, Rev. C. E. M. A. Rec. of <i>Godstone</i>	2	0	0
Dinning, Mrs. <i>Newington, Surry</i>	1	1	0
Dissenting Minister, by Rev. H. Foster	1	0	0
Dixon, Mr. <i>Coggeshall, Essex</i>	0	10	6
Draper, Rev. Dr. <i>St. Antholin's</i>	2	0	0

E

E. H.	0	10	6
E. R.	1	0	0
E. W. one of the people called Quakers	1	1	0
Elmsall, Edward, Esq. <i>Thornhill</i>	21	0	0
Elmsall, Mrs. <i>Thornhill</i>	10	0	0
Elsley, Gregory, Esq. <i>Patrick Brompton, Yorkshire</i>	15	15	0
Elsley, Mrs. B. <i>ditto</i>	10	10	0
Etherington, Sir Henry, Bart. <i>Hull</i>	10	10	0
Ernell, Mr.	0	5	0
Evans, George Freke, Esq.	10	0	0

F

Farish, Miss, <i>Carlisle</i>	1	1	0
Fearon, Devey, M. D.	21	0	0
Ferguson, Mr. John, <i>Carlisle</i>	1	1	0

	£.	s.	d.
Ferguson, Mr. Richard, <i>ditto</i>	1	1	0
Fitzgerald, Rt. Hon. Lady Mary, <i>Charles-st.</i>	5	0	0
Fox, Mr. William, <i>Wilderness-row</i>	1	0	0
Friend, by Rev. John Scott,	0	7	0
Friend, by ditto	0	10	6
Friend, at <i>Oxford</i>	0	10	6
Friend	0	10	6
Friend, by Rev. H. G. Watkins	0	10	6
Friend, by Rev. George Carr	0	18	0
Friend, by B. W.	1	0	0
Friend, by Rev. C. F. Steinkopf	1	0	0
Friend, by Rev. Henry Budd	1	0	0
Ditto, . . . ditto	1	1	0
Friend	1	1	0
Friend	1	1	0
Friend	1	1	0
Friend, by Rev. John Newton	1	1	0
Friend, by Rev. Thomas Scott	1	1	0
Friend, by Rev. J. Meakin	1	1	0
Friend, by Mr. Nathan Downer	1	1	0
Friend, by Mrs. Neale	1	1	0
Friend, by Rev. Isaac Crouch	1	1	0
Friend, by Rev. Josiah Pratt	1	1	0
Friend, by Rev. Thomas Fry	2	0	0
Friend, by Rev. Thomas Scott	5	0	0
Friend, by Rev. Wm. Goode	5	0	0
Friend	21	0	0
Friends, Two, at <i>Olney</i> , by Rev. C. Stephenson	1	1	0
Friends, Three, at <i>Oxford</i>	3	0	0

G

Gambier, Vice Admiral, <i>Hampstead</i>	21	0	0
Garrell, Mr. <i>Fenchurch-street</i>	1	1	0
Gimber, William, Esq. <i>Guildford-street</i>	21	0	0
Goskar, Mr.	0	7	0
Grant, Charles, Esq. M. P. <i>Russell-square</i>	21	0	0
Grant, Rev. Moses, M. A. Prebendary of <i>St. David's</i>	10	0	0
Gray, William, Esq. <i>York</i>	21	0	0
Greig, John, Esq. <i>Worcester</i>	10	0	0
Greig, Mrs. <i>ditto</i>	5	0	0
Greig, Rev. John, M. A.	3	0	0

BENEFACTORS.

105

£. s. d.

H

Hallward, Rev. John, M. A. Vicar of <i>Assington</i>	1	1	0
Hallward, Thomas, Esq. <i>Gray's Inn</i>	2	2	0
Harris, Mr. John, jun. <i>Morton Corbet, Salop</i>	0	10	6
Harryman, William, Esq. <i>Highbury, Islington</i>	10	0	0
Hawes, Dr. <i>Spital-square</i>	2	2	0
Hawkes, Thomas, Esq. <i>Piccadilly</i>	10	10	0
Hearnden, Mr. David P. Three Donations	0	3	0
Hephzibah, by Rev. Henry Foster	1	0	0
Hey, Rev. S. M. A. Vicar of <i>Steeple Ashton</i>	10	0	0
Hill, Rev. Brian, M. A. <i>Hawkestone, Salop</i>	1	0	0
Hill, Mr. John, <i>Chapel-street, Westminster</i>	5	0	0
Hodson, Mrs. <i>Carlisle</i>	1	1	0
Horsfall, Mr. <i>Huddersfield</i>	2	2	0
Howard, Miss, <i>Hull</i>	21	0	0
Hughes, Rev. Joseph, <i>Battersea</i>	1	1	0

I J

Invalid, An, in the <i>Island of Jersey</i>	1	1	0
J. B.	0	10	6
J. H.	0	10	6
J. S.	1	1	0
Jackson, Mrs. <i>Thornhaugh-street</i>	2	2	0
Jaumard, Sam. Esq. <i>Paddington</i> : 2 Donations	8	8	0
Johnson, Rev. Richard, B. A. (a Balance)	1	7	0
Johnson, Mrs. A. B. <i>Reading</i>	5	0	0
Jowett, Rev. Joseph, LL. D. <i>Cambridge</i>	10	10	0

K

Kilvington, Tho. Esq. M. D. <i>Rippon, Yorks.</i>	21	0	0
Ditto, Second Donation	20	0	0

L

L. B. S.	2	0	0
Lady, by Mrs. Faulkner	0	7	0
Lady, at <i>Carlisle</i>	0	10	6
Lady, by Rev. Josiah Pratt	1	1	0
Lady, by William Cardale, Esq.	1	1	0
Lady, of <i>Bristol Hot Wells</i> , by do.	5	0	0
Lady, by the Rev. Basil Woodd	1	0	0
Lady, by . . do. . . do.	5	0	0
Lee, Miss H. <i>Beverley</i>	1	1	0
Lee, Mr. Tho. <i>ditto</i>	1	1	0

	£.	s.	d.
Lloyd, Mrs. <i>Barney, Norfolk</i>	30	0	0
Loft, Mr. William, <i>Marsh Chapel</i>	2	2	0
Loft, Mrs. <i>ditto</i>	1	1	0
Lofthouse, Mrs. <i>York</i>	5	0	0
Lodge, Mrs. <i>Carlisle</i>	5	5	0
Lyon, Mrs. <i>Great James-street</i>	1	1	0

M

M. M. by Henry Hoare, Esq.	10	0	0
M. L. Y. by Rev. Josiah Pratt	1	1	0
Macdonald, Serj. of the Invalids at <i>Jersey</i>	0	5	0
Manning, Miss, <i>Colchester</i>	0	10	6
Marriott, William, Esq. <i>Hoxton-square</i>	5	0	0
Martin, Ambrose, Esq. <i>Charlotte-street</i>	100	0	0
Mills, Samuel, Esq. <i>Finsbury-place</i>	50	0	0
More, Tho. <i>Bristol</i> , A Servant	0	10	6
Morgan, Rev. Isaac, <i>Dingestow, Monmouthsh.</i>	2	2	0
Murray, Right Hon. Lady Cath. <i>Millman-street</i>	21	0	0

N

N. Lady, by Vice Admiral Gambier	10	0	0
N. N.	0	10	6
Natt, Rev. John, M. A. Fel. of St. John's Col. <i>Oxford</i>	5	0	0
Natt, Mr. Thomas, <i>Doughty-street</i>	5	0	0
Neale, James, Esq. <i>St. Paul's Church-yard</i>	100	0	0
Nicholls, Mrs. <i>Clough House, near Huddersfield</i>	2	2	0

O

Offley, Charles, Esq. <i>Great Ormond-street</i>	26	5	0
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P

Parker, David Esq. <i>King's Mews</i>	10	0	0
Parminter, Mrs. <i>a la Rond, near Exeter</i>	1	1	0
Parry, Edward, Esq. <i>Gower-street</i>	21	0	0
Parry, Mr. Henry, <i>Shrewsbury</i>	1	1	0
Peacock, Mr. E. <i>Great Stoughton</i>	1	0	0
Pearson, John, Esq. <i>Golden-square</i>	21	0	0
Percy, Rev. William, <i>Queen-sq. Westminster</i>	25	0	0
Pierson, Joseph Margetts, Esq. <i>Hitchin, Herts</i>	10	0	0
Ditto, Second Donation	10	0	0
Pinnock, Rev. W. Rec. of <i>Great Woolston, Bucks</i> :- Two Donations	2	0	0

	£.	s.	d.
Plummer, Thomas, Esq. <i>Camberwell</i>	10	10	0
Powell, Rev. Wm. <i>Castle Carey, Somerset</i>	1	1	0
Priddle, Mr. Wm. <i>Cary-lane</i> : Four Donations	4	0	0
Prosser, Mr. Walter, <i>Bristol</i>	5	0	0
Φ	1	0	0

R

R. J.	1	7	0
R. R. <i>Cambridge</i>	10	0	0
Ramsay, Mr. George, late of <i>Tyson-place</i> , <i>Kingsland-road</i> , deceased, a Legacy	20	0	0
Rees, Rev. William, <i>Aberavon</i>	1	0	0
Roberts, Thomas, Esq. <i>Charterhouse-square</i>	30	0	0
Roberts, Mrs. Sen. <i>Charterhouse-square</i>	10	0	0
Roberts, Rev. John, <i>Dymeirchian</i>	1	0	0
Roberts, Mr. Thomas, <i>Bristol</i>	5	5	0
Robinson, John, Esq. <i>Irswell, Suffolk</i>	0	10	6

S

Saltonstall, Miss, <i>Hillingdon</i> , near <i>Uxbridge</i>	2	2	0
Short, Mr. <i>Chelsea</i> , (by Note)	3	6	8
Singleton, Mr. John, <i>Wigan</i>	2	0	0
Ditto <i>ditto</i> , a Balance	9	15	0
Simeon, Rev. C. M. A. <i>Fellow of King's Coll.</i> <i>Cambridge</i> : Two Donations	15	0	0
Simeon, John, Esq. <i>Queen Anne-street East</i>	21	0	0
Simpson, W. Esq. <i>Ratcliffe Highway</i> : Two Donations	21	0	0
Simpson, Miss, <i>Ratcliffe Highway</i>	10	10	0
Skinner, William, Esq. <i>Bristol</i>	10	10	0
Smith, Miss, <i>Bradford, Wilts</i>	52	10	0
Smith, General, <i>Hotwells, Bristol</i>	10	10	0
Society A, at <i>Leicester</i> , by Rev. Thos. Ro- binson: Two Donations	4	4	0
Society A, Religious, in the Parish of <i>St.</i> <i>James, Bristol</i>	2	0	0
Society, A, in <i>Wales</i>	4	0	0
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T

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U

Unknown	1	1	0
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W

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Grant, Rev. Moses, M. A. Prebend. of <i>St. David's</i>	2	2	0
Gray, Mr. <i>York</i> - - - -	2	2	0
Greaves, Mr. William, <i>Clapham</i> - - - -	1	1	0
Greig, Rev. John, M. A. <i>Worcester</i> - - -	2	2	0
Grenfell, Miss Lydia, <i>Mazarion, Cornwall</i> -	1	0	0
Grimwood, John Matthew, Esq. <i>Chancery-lane</i>	1	1	0
Grinfield, Mrs. <i>Bristol</i> - - - -	5	0	0
Grinfield, Miss, <i>Bristol</i> - - - -	1	1	0
Grisdale, Rev. Brown, D. D. Chancellor of the <i>Diocese of Carlisle</i> - - - -	0	10	6
Grundy, Rev. S. Perp. Cur. of <i>Chapel in le Frith</i>	0	10	6
Gunn, Rev. W. Alphonsus, <i>Charles-squ. Hoxton</i>	1	1	0
Gurdon, Rev. Philip, M. A. <i>Assington, Suffolk</i>	3	3	0

£. s. d.

H

Haddon, Mrs. <i>Wellington, Somersetshire</i>	-	0	10	6
Hadley, Samuel, Esq. <i>New-court, Swithin's-lane</i>	1	1	0	
Hague, John, Esq. <i>Crow-nest, Dewsbury</i>	-	1	1	0
Hales, Mr. John, <i>Olney, Bucks</i>	- - - -	1	1	0
Hall, William, Esq. <i>Dublin</i>	- - - -	2	2	0
Hall, Mr. William, <i>Hull</i>	- - - -	1	1	0
Hall, Mr. Thomas, jun. <i>ditto</i>	- - - -	1	1	0
Halliley, Mr. <i>Dewsbury</i>	- - - -	1	1	0
Hallward, Rev. John, M. A. Vicar of <i>Assington</i>	1	1	0	
Hallward, Thomas, Esq. <i>Gray's-inn</i>	- - -	1	1	0
Hamilton, Rev. Hans, B. A. Rect. of <i>Knocktopher</i>	1	1	0	
Hamilton, Henry, Esq. <i>Kilkenny</i>	- - - -	1	1	0
Hamilton, George, Esq. <i>ditto</i>	- - - -	1	1	0
Hankinson, Rev. R. M. A. <i>Lynn Regis</i>	- -	2	2	0
Hardcastle, Jos. Esq. <i>Hatcham, Surry</i>	- -	2	2	0
Hardyman, Rev. William, B. D. <i>Lynn Regis</i>	1	1	0	
Hargreaves, Mrs. <i>Horseforth</i>	- - - -	1	1	0
Harper, Joseph James, Esq. <i>Bledlow, Bucks</i>	1	1	0	
Harrold, Mr. Joseph, <i>Olney</i>	- - - -	1	1	0
Hart, Rev. R. M. A. Vicar of <i>St. George's, Bristol</i>	1	1	0	
Harvey, Rev. Edmund, <i>Willians, Herts</i>	- -	1	1	0
Hatchard, Mr. John, <i>Piccadilly</i>	- - - -	1	1	0
Hatton, Rev. T. M. A. Rec. of <i>Waters Upton, Salop</i>	1	1	0	
Hauxwell, Mr. G. <i>Charles-st. Totten.-court-road</i>	1	1	0	
Friend, by <i>ditto</i>	- - - -	1	1	0
Hawkes, Mr. Thomas, <i>Piccadilly</i>	- - -	2	2	0
Haydon, William, Jun. Esq. <i>Guildford, Surry</i>	1	1	0	
Hey, William, Esq. <i>Leeds</i>	- - - -	3	3	0
Hey, Mr. William, Jun. <i>ditto</i>	- - - -	1	1	0
Higgins, Bartholomew, Esq. <i>Olney</i>	- - -	1	1	0
Hill, Sir Richard, Bart. M. P. <i>Harley-street</i>	-	5	5	0
Hill, Rev. Rowland, M. A. <i>Charlotte-street</i>	-	1	1	0
Hill, Mr. John, <i>Chapel-street, Westminster</i>	-	1	1	0
Hill, Mrs. <i>Fore-street</i>	- - - -	1	1	0
Hitchins, Rev. R. H. B. D. <i>Falmouth</i>	- - -	1	1	0
Hitchins, Rev. T. M. B. A. <i>Plymouth Dock</i>	1	0	0	
Hoare, Henry, Esq. <i>Mitcham, Surry</i>	- -	2	2	0
Hoare, Rev. Edward Henry	- - - -	1	1	0
Hocken, J. Esq. <i>Falmouth</i>	- - - -	1	1	0
Hodgkinson, Enoch, Esq. <i>Stamford-street</i>	-	2	2	0
Hodson, Mr. Thomas, <i>Crutched-friars</i>	- -	5	5	0

	£.	s.	d.
Hodson, Mrs. <i>Carlisle</i> - - - - -	0	10	6
Holbrook, Rev. George, <i>Chester Place, Vauxhall</i> 1	1	0	
Holehouse, Mr. Charles, <i>Borough</i> - - -	1	1	0
Hollier, William, Esq. <i>Love-lane</i> - - -	1	1	0
Hollingsworth, Rev. N. <i>Sedgefield, Durham</i>	1	1	0
Hollingsworth, G. L. Esq. <i>Darlington, ditto</i>	1	1	0
Holmes, Mr. John, <i>Guildhall</i> - - - - -	1	1	0
Hooper, Mr. Stephen, <i>Walworth</i> - - - -	1	1	0
Horne, Rev. Melville, <i>Macclesfield</i> - - -	1	0	0
Horner, Mr. Simon, Jun. <i>Hull</i> - - - - -	1	1	0
Horsfall, Mr. Abraham, <i>Huddersfield</i> - - -	2	2	0
Horsfall, Mr. John, Jun. <i>ditto</i> - - - - -	1	1	0
Howard, Miss, <i>Hull</i> - - - - -	1	1	0
Howlette, Rev. J. B. D. <i>Foleshill</i> - - - -	1	1	0
Hudson, Mr. John, <i>Hull</i> - - - - -	1	1	0
Hughes, Mr. Thomas, <i>Bunhill-row</i> - - - -	1	1	0
Hughes, Rev. Joseph, M. A. <i>Battersea</i> - - -	0	10	6
Hunter, Thomas, Esq. <i>Blackfriars</i> - - - -	1	1	0
Hurn, Rev. William, B. A. Vicar of <i>Debenham</i>	1	1	0
Hutton, Rev. I. L. LL.B. <i>Buckingham</i> - - -	2	2	0

I J

Irwin, Rev. H. B.A. <i>Castlecomer, Kilkenny</i> -	0	10	6
Jackson, Mr. Joshua, <i>St. Mildred's-court</i> -	2	2	0
Jackson, Mrs. <i>Thornhaugh-street</i> - - - -	1	1	0
Jarratt, Rev. Robert, M. A. Vicar of <i>Wellington</i>	2	2	0
Jarratt, Miss, <i>Hull</i> - - - - -	1	1	0
Jeanneret, Mr. Lewis, <i>Poultry</i> - - - - -	1	1	0
Jeanneret, Mrs. <i>ditto</i> - - - - -	1	1	0
Johnson, Mrs. <i>Reading</i> - - - - -	1	1	0
Johnson, Rev. Richard, B. A. <i>Bunwell, Norfolk</i>	1	1	0
Jones, Rev. Thomas, <i>Mold</i> - - - - -	0	10	6
Jones, Rev. Thos. Curate of <i>Creton, Northamp.</i>	1	1	0
Jones, Mr. C. <i>Smithfield Bars</i> - - - - -	1	1	0
Jowett, Rev. Joseph, LL.D. <i>Cambridge</i> - - -	2	2	0
Jowett, Rev. H. M. A. Rector of <i>Little Dunham</i>	2	2	0
Jowett, Mr. Benjamin, <i>Camberwell</i> - - - -	1	1	0
Jowett, Mr. Joshua, <i>Holborn</i> - - - - -	1	1	0

K

Kennerley, Mr. Thomas, <i>Bedford-court</i> - -	1	1	0
Ker, Rev. J. A. B.A. Rec. of <i>Listerling, Kilken.</i>	1	1	0

	£.	s.	d.
Kettle, Mr. John, Jun. <i>Hamildon</i> - - - -	0	10	6
Keymer, Mr. C. G. <i>Colchester</i> - - - -	1	1	0
Keysall, Mrs. <i>Queen-square</i> - - - -	1	1	0
Kilvington, Rev. Ed. M.A. Minister of <i>Ossett</i>	1	1	0
King, Rev. John, <i>Pertenhall, Bedfordshire</i>	1	1	0
King, Rev. John, M. A. <i>Clare, Suffolk</i> - -	1	1	0
King, Mr. Benjamin, <i>Ipswich</i> - - - -	1	1	0
Kingdon, Rev. T.H.M.A. Fell. of <i>Exeter Col. Ox.</i>	1	1	0
Kirby, Mr. John, <i>Wellington, Somersetshire</i>	0	10	6
Knight, Rev. George, M.A. <i>Harwell, Berks</i>	0	10	6
Knight, Mr. William, <i>Gainsford-st. Horsleydown</i>	1	1	0
Knight, Mr. John, <i>Strand</i> - - - -	1	1	0
Knightley, Lady, <i>Manchester-square</i> - -	1	1	0
Knowles Rev. T. <i>Marsh Chapel, near Louth</i>	1	1	0
Kough, Thomas, Esq. <i>Chilcomb, near New Ross</i>	1	1	0

L

Lady, A, by Rev. Matthew Powley - - -	1	1	0
Lake, Rev. I. N. M. A. Lecturer of <i>St. Luke's</i>	1	1	0
Lambard, Miss, <i>Ash, near Wrotham, Kent</i> -	1	1	0
Langston, Rev. St. M.A. Rect. of <i>Little Horwood</i>	2	2	0
Lawman, Colonel, <i>Headingley</i> - - - -	2	2	0
Lear, Rev. T. - - - -	1	1	0
Lee, Miss Anne, <i>Beverley</i> - - - -	1	1	0
Lee, Mr. John, <i>Hull</i> - - - -	1	1	0
Leigh, Rev. Clement, <i>Newcastle-under-Line</i>	1	1	0
Leighton, Rev. Francis, <i>Shrewsbury</i> - - -	2	2	0
Leighton, Mrs. Emma, <i>ditto</i> - - - -	1	1	0
Leighton, Miss Belinda, <i>ditto</i> - - - -	1	1	0
Leycester, Mrs. R. - - - -	1	1	0
Leycester, Miss - - - -	1	1	0
Lewton, Rev. Professor, <i>East India College</i>	1	1	0
Lillington, A. S. Esq. <i>Lyme, Dorsetshire</i> -	5	5	0
Lind, Francis, Esq. <i>Bruton-street</i> - - -	1	1	0
Little, Mr. <i>Paddington</i> - - - -	1	1	0
Lloyd, Rev. T. M.A. Fell. of <i>King's Col. Camb.</i>	1	1	0
Lloyd, Rev. Simon, Curate of <i>Llanurwchllyn</i> -	1	1	0
Lloyd, Rev. John, <i>Barney, Norfolk</i> - - -	2	2	0
Lloyd, Rev. Rich. M. A. Vic. of <i>St. Dunstan's</i> <i>in the West</i> - - - -	1	1	0
Lodge, Mrs. <i>Carlisle</i> - - - -	1	1	0
Longmore, Rev. J. M. Rector of <i>Hargrave</i>	1	1	0

	£.	s.	d.
Longmore, Mrs. J. M. <i>Hargrave</i> - - - -	1	1	0
Lovekin, Miss, <i>Pimlico</i> - - - -	1	1	0
Lucas, Rev. W. H. B. A. Minister of <i>Hartshad</i>	1	1	0
Ludlam, Thomas, Esq. <i>Sierra Leone</i> - - -	1	0	0

M

M. A. by Mr. Duthoit, <i>Bank</i> - - - -	1	1	0
M. M. S. by Rev. Mr. Steinkopf - - - -	1	1	0
Maberley, Mr. George, <i>Walthamstow</i> - -	1	1	0
Maberley, Mr. John, <i>Welbeck-street</i> - -	1	1	0
Macaulay, Zachary, Esq. <i>Birchin-lane</i> - -	2	2	0
Mackenzie, Mrs. <i>Queen-square</i> - - - -	1	1	0
Mackenzie, Mr. Collin, Jun. <i>ditto</i> - - -	1	1	0
Mair, Hugh Campbell, Esq. <i>Copthall court</i> -	2	2	0
Mann, Rev. William, M. A. <i>St. Saviour's</i> -	1	1	0
Mann, Rev. Joshua, <i>Paddington</i> - - - -	1	1	0
Manning, Miss, <i>Colchester</i> - - - -	0	10	6
Marlow, Mrs. Sarah, <i>Charles-square, Hoxton</i>	1	1	0
Marriot, William, Esq. <i>Hoxton-square</i> - -	2	2	0
Marriot, Mr. William, Jun. <i>ditto</i> - - - -	1	1	0
Marsh, Rev. William, M. A. Vicar of <i>Basilden</i>	1	1	0
Marshall, Mr. John, <i>Horseforth, near Leeds</i> -	1	1	0
Marshall, Mr. Josiah, <i>ditto</i> - - - -	1	1	0
Martin, Miss, <i>Colebrook-row, Islington</i> - -	1	1	0
Martin, Amb. Esq. <i>Charlotte-street, Bloomsb.</i>	2	2	0
Martin, Mr. <i>Wellington, Somersetshire</i> - -	1	1	0
Martyn, Rev. H. B. D. Fell. of <i>St. John's Col. Cam.</i>	1	1	0
Martyn, Rev. J. K. <i>Great Staughton, Hunts</i>	2	2	0
Martyn, Mrs. J. K. <i>ditto</i> - - - -	1	1	0
Martyn, Rev. Tho. B. D. Rect. of <i>Pertenhall</i>	1	1	0
Maturin, Rev. Henry - - - -	2	2	0
Maude, Rev. Joseph, M. A. <i>Reading</i> - - -	1	1	0
Maunsell, Rev. Tho. B. A. <i>Knocktopher, Kilkenny</i>	0	10	6
Mayor, Rev. John, A. B. Vicar of <i>Shawbury</i>	1	1	0
Mayor, Mr. Joseph, <i>Little Moorfields</i> - -	1	1	0
Mead, Rev. Henry, <i>Reading</i> - - - -	1	1	0
Meakin, Rev. J. M. A. Lecturer of <i>Christ Church</i>	1	1	0
Mello, Arnold, Esq. <i>Clapham</i> - - - -	1	1	0
Mendham, Rev. Joseph, M. A. <i>Sutton Coldfield</i>	1	1	0
Mendham, Mr. <i>Lower Thames-street</i> - - -	1	1	0
Meyrick, Rev. O. L. <i>Holsworthy, Devon</i> -	2	2	0
Mills, Mr. Joseph, <i>Great Earl-street</i> - - -	1	1	0

	£.	s.	d.
Mills, John, Esq. <i>Colchester</i> - - - - -	1	1	0
Miss - - - - -	1	0	0
Mitchell, Rev. George B. <i>Olney, Bucks</i> - - - - -	1	1	0
Montague, Mr. Charles, <i>Camberwell</i> - - - - -	1	1	0
Moore, Thomas, Esq. <i>Cheapside</i> - - - - -	2	2	0
More, Mrs. Hannah, <i>Bath</i> - - - - -	1	1	0
More, Mrs. M. <i>ditto</i> - - - - -	1	1	0
Morris, Thomas, Esq. <i>Camberwell</i> - - - - -	2	2	0
Mortlock, Mr. William, <i>Edgeware Road</i> - - - - -	1	1	0
Mortlock, Mr. John, <i>ditto</i> - - - - -	1	1	0
Mortlock, Mr. William, <i>Portman Place</i> - - - - -	1	1	0
Mortlock, Mr. Simon, <i>Norfolk-street</i> - - - - -	1	1	0
Mosely, Mrs. <i>Carlisle</i> - - - - -	1	1	0
Mountfort, Rev. John, M.A. <i>Monk's Risborough</i>	1	0	0
Murray, Lady Ann, <i>Brighton</i> - - - - -	1	1	0
Mustard, Mr. <i>Roman-hill, near Colchester</i> - - - - -	1	1	0

N

Napper, Rev. W. B.A. Curate of <i>Knocktopher</i>	0	10	6
Nanson, Mrs. <i>Carlisle</i> - - - - -	0	10	6
Natt, Rev. J. M.A. Fell. of <i>St. John's Col. Oxford</i>	1	1	0
Natt, Mr. Thomas, <i>Doughty-street</i> - - - - -	1	1	0
Naylor, Henry, Esq. <i>Air-street, Piccadilly</i> - - - - -	1	1	0
Neale, Rev. Edw. M. A. Rector of <i>Taplow</i> - - - - -	1	1	0
Nevinson, Edward, Esq. <i>Carlisle</i> - - - - -	1	1	0
Newbald, Mr. John, <i>Hull</i> - - - - -	1	1	0
Newby, Mrs. Ann, Matron of the Lying-in Hospital, <i>City Road</i> - - - - -	1	1	0
Newton, Rev. John, <i>Coleman-street</i> - - - - -	2	2	0

O

Offley, Mrs. <i>Great Ormond-street</i> - - - - -	2	2	0
Offty, Miss, <i>Hampstead</i> - - - - -	1	1	0
Ogden, Mr. John, <i>Penton Place, Watworth</i> - - - - -	1	1	0
Ogden, Mr. John, <i>Upper Thames-street</i> - - - - -	1	1	0
Olerenshaw, Rev. M. Perpetual Curate of <i>Mellor</i>	1	1	0
Olney, Mrs. <i>Shrewsbury</i> - - - - -	1	1	0
Osborne, Mr. James, <i>Birmingham</i> - - - - -	1	1	0
Osmond, Mr. John, <i>New Bond-street</i> - - - - -	1	1	0
Owen, Rev. John, M. A. <i>Fulham</i> - - - - -	1	1	0

£. s. d.

P

Packwood, Mr. John, <i>Cottesbrook, Northamp.</i>	1	1	0
Palmer, Rev. Edward, <i>Curdworth, Warwickshire</i>	1	1	0
Palmer, Henry, Esq. <i>Cheam</i> - - - - -	1	1	0
Pares, Miss, <i>Leicester</i> - - - - -	1	1	0
Parker, David, Esq. <i>King's Mews</i> - - - - -	2	2	0
Parry, Mr. Joseph, <i>Shrewsbury</i> - - - - -	1	1	0
Pass, Mr. William, <i>Altringham, Cheshire</i> -	1	1	0
Pattle, Mrs. R. W. <i>Middlesex Place, Lisson Gr.</i>	5	5	0
Pearson, Rev. Hugh, M. A. <i>Clapham</i> - - - - -	1	1	0
Pearson, Mrs. <i>Clapton</i> - - - - -	1	1	0
Pearson, Mr. William, sen. <i>Steel-yd, Thames-st.</i>	1	1	0
Peers, Rev. J. W. LL.D. <i>Charlotte-st. Surry-road</i>	2	2	0
Pellatt, Thomas, Esq. <i>Ironmonger's Hall</i> -	1	1	0
Pepperel, Sir William, Bart. <i>Dorset-street</i> -	1	1	0
Percival, Richard, Esq. <i>Lombard-street</i> - -	2	2	0
Percy, Rev. William, <i>Queen-sq. Westminster</i>	2	2	0
Perkins, Rev. J. D. M. A. Rector of <i>St. Lawrence, Exeter, &c.</i> - - - - -	1	1	0
Phillips, Mr. J. <i>Bristol</i> - - - - -	2	2	0
Pidgeon, Rev. E. B. A. Rect. of <i>St. Mary's, Kilken.</i>	1	1	0
Poole, Mr. William, <i>Leicester</i> - - - - -	1	1	0
Pooley, Mr. Thomas, <i>Borough</i> - - - - -	1	1	0
Pope, Rev. James, M. A. Vicar of <i>Great Staughton</i>	2	2	0
Porter, Mr. <i>Carlisle</i> - - - - -	1	1	0
Porter, Mrs. - - - - -	0	10	6
Postlethwaite, Rev. R. Rector of <i>St. Roche, Corn.</i>	1	1	0
Potts, Mr. <i>Winchester-row</i> - - - - -	1	1	0
Powley, Rev. Matthew, M. A. <i>Dewsbury</i> -	1	1	0
Pratt, Rev. Josiah, M. A. <i>Doughty-street</i> - -	2	2	0
Pratt, Rev. Joseph Stephen, <i>Cambridge</i> - -	1	1	0
Price, Rev. Edw. B. A. Rector of <i>Durrow, Kilken.</i>	2	2	0
Prust, Mr. Stephen, <i>Bristol</i> - - - - -	2	2	0
Puddicombe, Rev. T. M. A. Vicar of <i>Branscomb</i>	1	1	0
Punnett, Mrs. Ann Maria, <i>Mepal, Cambridgesh.</i>	2	2	0

R

Rainier, John, Esq. <i>Hackney</i> - - - - -	1	1	0
Randall, Mr. William, <i>Southampton</i> - - -	1	1	0
Ransom, Mr. <i>Portman Mews</i> - - - - -	1	1	0
Read, Mrs. <i>Middlesex Place, Lisson Green</i> -	1	1	0

	£.	s.	d.
R. S. T. by Deputy Secretary - - - - -	1	1	0
Relfe, Mr. John, <i>Camberwell</i> - - - - -	1	1	0
Rennard, Mr. Joseph, <i>Hull</i> - - - - -	1	1	0
Reynard, Mrs. by Mr. Gimber - - - - -	1	1	0
Richardson, Rev. William, <i>York</i> - - - - -	1	1	0
Richardson, Mrs. <i>ditto</i> - - - - -	1	1	0
Richardson, Mrs. <i>Bristol</i> - - - - -	1	1	0
Richings, Mrs. <i>Oxford</i> - - - - -	0	10	6
Richmond, Miss, <i>Hull</i> - - - - -	1	1	0
Ridsdale, Edward, Esq. <i>Wakefield</i> - - - - -	1	1	0
Ridsdale, Mrs. Elizabeth, <i>ditto</i> - - - - -	1	1	0
Riland, Rev. J. M. A. Rector of <i>Sutton Coldfield</i>	1	1	0
Ring, Mr. Surgeon, <i>Reading</i> - - - - -	1	1	0
Risdon, Mr. Benjamin, <i>Gray's-inn-lane</i> - - - - -	1	1	0
Roberts, Rev. S. T. B. A. Rec. of <i>Leighlin Bridge</i>	1	1	0
Roberts, Mr. Richard, <i>Lambeth</i> - - - - -	2	0	0
Roberts, J. W. Esq. <i>Thornby, Northamptonsh.</i>	1	1	0
Roe, Rev. P. B. A. Curate of <i>St. Mary's, Kilk.</i>	1	1	0
Robinson, Rev. T. M. A. Vicar of <i>St. Mary's, Leic.</i>	1	1	0
Robinson, Mr. George, <i>Little Queen-street</i> -	1	1	0
Rogers, Rev. John, <i>Walterstone</i> - - - - -	1	1	0
Rolph, Mr. Jos. Thomas, <i>Aldermanbury</i> -	1	1	0
Romaine, Rev. W. D. D. <i>Reading</i> - - - - -	2	2	0
Rose, Rev. W. M. A. Rector of <i>Beckenham</i> -	2	2	0
Rose, Mr. <i>Paddington</i> - - - - -	1	1	0
Round, G. Esq. <i>Colchester</i> - - - - -	1	1	0
Rowe, Mr. <i>St. James's-street</i> - - - - -	1	1	0
Rowlands, Mr. <i>High-street</i> - - - - -	1	1	0
Rudd, Mr. John, <i>Colchester</i> - - - - -	1	1	0
Rugg, Mr. Henry, <i>St. Paul's Church-yard</i> -	1	1	0
Rumsey, Mr. Henry, Surgeon, <i>Chesham</i> - -	1	1	0
Russell, Mr. <i>York</i> - - - - -	1	1	0
Rutherford, Mr. <i>Castle-street, Oxford-street</i>	0	10	6
Rymer, Rev. John, M. A. <i>Exmouth</i> - - -	1	1	0

S

S. S. - - - - -	1	0	0
Sadler, Mrs. <i>Oxford</i> - - - - -	1	1	0
Saltonstall, Miss, <i>Hillingdon, near Uxbridge</i>	1	1	0
Saltonstall Miss M. - - - - -	1	1	0
Samler, Richard, Esq. <i>Bridge-street</i> - - -	2	2	0

	£.	s.	d.
Samler, William, Esq. <i>ditto</i>	2	2	0
Saunders, Rev. Isaac, B. A. <i>London</i>	1	1	0
Schimmelpenning, Miss, <i>Bristol</i>	1	1	0
Scott, Rev. T. Rector of <i>Aston Sandford, Bucks</i>	1	1	0
Scott, Rev. John, M. A. <i>Hull</i>	1	1	0
Scott, Mrs. <i>Colchester</i>	0	10	6
Seeley, Mr. L. B. <i>Ave-Maria-lane</i>	1	1	0
Sharp, Mr. J.	2	2	0
Sharp, Mr. Joseph, <i>Cannon-street</i>	1	1	0
Sharpe, Rev. J. M. A. Lecturer of <i>Clapham</i>	1	1	0
Sharpe, Mr. Joseph	1	1	0
Shaw, Rev. Robert, <i>Sandpits, Carrick-on-Suir</i>	1	1	0
Shaw, Mr. <i>Stoke Newington</i>	1	1	0
Shepherd, Rev. John, M. A. <i>Charlotte-street</i>	1	1	0
Shepherd, Mr. <i>Westminster</i>	1	1	0
Shepley, Rev. William, <i>Horseforth, near Leeds</i>	2	2	0
Shepley, Mrs. <i>ditto</i>	1	1	0
Sheppard, Rev. Thomas, <i>Stoke Newington</i>	1	1	0
Shirley, Rev. Walter, <i>Hull</i>	1	1	0
Shropshire, Mrs. <i>Castle-lane</i>	1	1	0
Simeon, Rev. C. M. A. Fell. of <i>King's Col. Camb.</i>	2	2	0
Simons, Rev. John, M. A. Rector of <i>Paul's Cray</i>	1	1	0
Skingley, Mrs. <i>Coggleshall</i>	0	10	6
Skippon, Mr. J. <i>Mintlyn</i>	1	1	0
Smith, General, <i>Hot-wells, Bristol</i>	2	2	0
Smith, Mrs. <i>Hornchurch, Essex</i>	1	1	0
Smith, Miss, M. C. T.	1	1	0
Smith, Alexander, Esq. <i>Sierra Leone</i>	1	0	0
Smith, Mr. Thomas, <i>Little Moorfields</i>	1	1	0
Smith, Miss, <i>Great Earling</i>	1	1	0
Smith, Miss, <i>Bledlow, Bucks</i>	1	1	0
Smith, Mr. William, <i>Leicester</i>	1	1	0
Smith, Mr. Benjamin, <i>Greenwich</i>	1	1	0
Smith, Mrs. <i>Bridge-street, Westminster</i>	5	0	0
Snape, Rev. Richard, <i>Bolton</i>	1	1	0
Snell, Mr. <i>Edgware Road</i>	1	1	0
Spellman, Rev. H. <i>Lynn Regis</i>	2	2	0
Sprott, Mrs. <i>King's Road</i>	1	1	0
Starey, Mr. Benjamin, <i>Poultry</i>	1	1	0
Stephens, Mr. Joseph, <i>Larkhall Grove, Clapham</i>	1	1	0
Stephens, Mrs. <i>Clapham</i>	1	1	0
Stephens, James, Esq. <i>Lisson Grove</i>	1	1	0

	£.	s.	d.
Stephenson, Rev. C. M. A. Vicar of <i>Olney, Bucks</i>	1	1	0
Steven, Mr. Robert, <i>Thames-street</i>	1	1	0
Stewart, Hon. and Rev. C. Rect. of <i>Orton, Not.</i>	1	1	0
Stewart, Hon. Mrs. <i>Carlisle</i>	1	1	0
Stewart, Mr. <i>Norwich</i>	1	1	0
Stewart, J. H. Esq. <i>Exeter College, Oxford</i>	1	1	0
Stillingleet, Rev. J. M. A. Rector of <i>Hotham</i>	1	1	0
St. John, Lady	2	2	0
Stokes, Mr. Henry, <i>Queen-square</i>	1	1	0
Stokes, Mr. John, <i>Gutter-lane</i>	1	1	0
Storry, Rev. Richard, M. A. <i>Colchester</i>	1	1	0
Stubbs, Rev. Jonathan, <i>Uttoxeter</i>	1	1	0
Sundius, Chr. Esq. <i>Fen-court</i>	3	3	0
Suttaby, Mr. William, <i>Stationer's-court</i>	1	1	0
Sutton, Rev. Tho. M. A. Curate of <i>Kilmageenny</i>	0	10	6
Symes, R. Esq. <i>Bristol</i>	1	1	0
Symonds, S. Esq. <i>Falmouth</i>	1	1	0

T

Tarn, Mrs. Eliz. <i>Tabernacle-walk</i>	1	1	0
Tarn, Mr. Joseph, <i>Spa Fields</i>	1	1	0
Tayspell, Mr. Thomas, <i>Colchester</i>	1	1	0
Terrington, Mr. W. Gould-squ. <i>Crutch. Friars</i>	1	1	0
Terrington, Mr. John, <i>Hull</i>	1	1	0
Terrington, Miss, <i>Hull</i>	1	1	0
Terry, Mr. Avison, <i>Hull</i>	2	2	0
Terry, Mrs. <i>Hull</i>	1	1	0
Terry, Miss, <i>Hull</i>	1	1	0
Terry, Miss Margaret, <i>Hull</i>	1	1	0
Terry, Miss Sarah, <i>Hull</i>	1	1	0
Thomason, Rev. T. T. M. A. <i>Little Shelford</i>	2	2	0
Thompson, Thomas, Esq. <i>Hull</i>	3	3	0
Thorpe, Mr. Abraham, <i>Thames-street</i>	1	1	0
Tighe, Rev. T. Rector of <i>Rathfryland</i>	1	1	0
Ditto, for Miss B.	1	1	0
Tiler, Mr. John, <i>Homerton</i>	1	1	0
Tilson, Mrs. <i>Devonshire-place</i>	1	1	0
Tilson, Miss, <i>ditto</i>	1	1	0
Tombs, Miss, <i>Bristol</i>	1	1	0
Tomlin, Rev. J. M. A. Fell. of <i>Queen's Col.</i> <i>Oxford</i>	2	2	0

	£.	s.	d.
Townsend, Rev. J. B. A. Curate of <i>Roer, Ross</i>	0	10	6
Townshend, Rev. E. M. A. Vicar of <i>Bray, Berks</i>	1	1	0
Tyndale, Rev. T. G. M. A. <i>Trinity Col. Oxford</i>	1	1	0
Tyton, Arthur, Esq. <i>Wimbledon</i>	1	1	0
Tyton, Miss, <i>Merton</i>	1	1	0
Tyton, Miss Henrietta, <i>ditto</i>	1	1	0
T. R. E. <i>St. George's-row</i>	1	1	0

V

Valentine, Rev. John, B.A. <i>Martock, Somerset</i>	1	1	0
Vankreen, Miss, <i>Bristol</i>	1	1	0
Vaughan, Rev. James, M. A. Rector of <i>Wraxall</i>	2	2	0
Vaughan, Mr. John, <i>Shrewsbury</i>	1	1	0
Venn, Rev. J. M. A. Rector of <i>Clapham, Surry</i>	2	2	0
Venn, Edward, Esq. <i>Bow-lane, Cheapside</i>	2	2	0
Vigors, Rev. T. <i>Old Leighlin, County Carlow</i>	1	1	0

W

W. A.	2	2	0
W. Y.	1	1	0
Wade, Rev. T. <i>Tottington, Lancashire</i>	1	1	0
Wagner, Mrs. <i>Fulham</i>	1	1	0
Wakefield, Mr. <i>Curdworth, Warwickshire</i>	1	1	0
Wakefield, Mrs. <i>ditto</i>	1	1	0
Wakefield, Miss, <i>ditto</i>	1	1	0
Walford, Mr. <i>Elmstead</i>	1	1	0
Walker, Mr. James, <i>Colchester</i>	1	1	0
Wallace, Rev. Joseph	1	1	0
Waltham, Rev. John, M. A. Rector of <i>Darlaston</i>	2	2	0
Wait, Mr. Dan. Sen. <i>Bristol</i>	1	1	0
Waring, Mrs. <i>Castle Bamford, Kilkenny</i>	1	1	0
Warren, Mr. S.	0	10	6
Warren, Mr. Samuel, <i>Grove, Camberwell</i>	2	2	0
Warren, Miss, at Mr. Jeannerett's, <i>Poultry</i>	1	1	0
Warriner, Mr. George, <i>Bond-street</i>	1	1	0
Waters, Mr. W. <i>Patriot-row, Bethnal Green</i>	1	1	0
Waters, Mr. <i>Circus-street, New Road</i>	1	1	0
Watkins, Rev. H. G. M. A. <i>Hatton Garden</i>	2	2	0
Watkins, Miss, <i>Cross-street, Hatton Garden</i>	1	1	0
Waugh, George, Esq. <i>Lincoln's Inn</i>	1	1	0
Webber, James, Esq. <i>Milk-street</i>	1	1	0
Webster, Rev. Stephen, <i>All Saints, Norwich</i>	1	1	0

	£.	s.	d.
Weddell, Mr. J. G. No. 11, <i>Gray's Inn Square</i>	1	1	0
Wells, Mr. <i>Rathbone Place</i> - - - - -	1	1	0
West, Mr. Joseph, <i>Shoreditch</i> - - - - -	1	1	0
West Riding Curate - - - - -	1	1	0
W——, Mrs. <i>Bristol</i> - - - - -	1	1	0
Whalley, Rev. R. C. B. D. Rector of <i>Chelwood</i>	1	0	0
Wheaton, Rev. James, <i>Lyme, Dorsetshire</i> -	1	1	0
Whincop, Mr. R. <i>Lynn Regis, Norfolk</i> - -	2	2	0
White, Rev. Thos. M. A. <i>High-st. Marybone</i>	1	1	0
White, Mrs. <i>Bristol</i> - - - - -	1	1	0
Whitridge, Joseph, Esq. <i>Balaam Hill</i> - -	2	2	0
Whittingham, Mr. C. <i>Dean-street, Fetter-lane</i>	1	1	0
Wild, Matthew, Esq. <i>Moneybeg, Carlow</i> -	1	1	0
Wilberforce, W. Esq. M. P. <i>Old Palace Yard</i>	5	5	0
Wilkinson, Rev. Watts, M. A. <i>Hoxton</i> - -	2	2	0
Williams, Rev. John, M. A. <i>Chiswick</i> - - -	1	1	0
Williams, Rev. W. B. B. A. <i>Homerton</i> - -	0	10	6
Williams, Rev. Daniel, <i>Bartholomew Close</i> -	0	10	6
Williams, Rev. W. <i>Hascomb</i> - - - - -	0	10	6
Wilson, Rev. Daniel, M. A. <i>Oxford</i> - - -	1	1	0
Wilson, William, Esq. <i>Milk-street</i> - - -	2	2	0
Wilson, Mrs. <i>Sloane-street</i> - - - - -	1	1	0
Wilson, Benj. Esq. <i>Burton-on-Trent</i> - -	1	1	0
Wilson, Mr. Benj. <i>Queen's Col. Cambridge</i>	1	1	0
Wilson, W. W. Carus, Esq. <i>Casterton Hall</i>	2	2	0
Windsor, the Hon. Mrs. <i>Bray-wick, Berks</i>	2	2	0
Winter, Lieutenant, <i>Plymouth Dock</i> - - -	1	0	0
Wood, Mrs. <i>Colchester</i> - - - - -	2	2	0
Wood, Mr. <i>Wellington, Somersetshire</i> - -	0	10	6
Woodd, Charles, Esq. <i>Edgware Road</i> - -	1	1	0
Woodhart, Mr. Edw. <i>Tooley-street</i> - - -	2	2	0
Woodhouse, Mr. <i>Oxford-street</i> - - - -	1	1	0
Woodroffe, Rev. N. G. M. A. Vicar of <i>Somer-</i> <i>ford Keynes, Wilts</i> - - - - -	1	1	0
Wolfe, Mr. J. A. <i>Haymarket</i> - - - - -	1	1	0

PROPER FORM

OF A

DONATION TO THE SOCIETY BY WILL.

*Item, I do hereby give
and bequeath the sum of unto the
Treasurer for the Time being of a voluntary So-
ciety meeting in London, commonly called or known
by the name of "The Society for Missions to
Africa and the East;" the same to be paid within
 months next after my decease, out
of my personal estate, in trust, to be applied to
the uses and purposes of that Society.*

State of the Society's Fund, on the 31st of March, 1806.

Balance in Hand on the 31st March, 1805.....	£.	s.	d.
	45	19	7
RECEIVED.			
Annual Subscriptions from 31st March, 1805, to 31st March, 1806.....	720	12	6
Donations within the same Time.....	300	15	0
Congregational Collections ditto.....	1331	11	3 $\frac{1}{4}$
Interest on Exchequer Bills.....	37	11	0
Six Months Dividend on £4000 3 per Cent Consols..	60	0	0
By Sale of £1000 Exchequer Bills.....	1025	5	1
By Sale of £700 India Bonds.....	749	14	10
By Sale of the Society's Annual Report and Sermon.	9	11	6

RECEIVED.

Annual Subscriptions from 31st March, 1805, to 31st March, 1806.....	720	12	6
Donations within the same Time.....	300	15	0
Congregational Collections ditto.....	1331	11	3 $\frac{1}{2}$
Interest on Exchequer Bills.....	37	11	0
Six Months Dividend on £4000 3 per Cent Consols..	60	0	0
By Sale of £1000 Exchequer Bills.....	1025	5	1
By Sale of £700 India Bonds.....	749	14	10
By Sale of the Society's Annual Report and Sermon.	9	11	6

PAID.

Apparel, and other Necessaries, for the Use of the Five Missionaries, with Woman and Child, on their Arrival in England in August, 1805; also Stores, Provisions, &c. for their Use in Africa, and for the other Missionaries already settled there (for one Year)	711 11 3½
Sundry small Articles of Apparel and incidental Ex- pences, with Board, Washing, Lodging, &c. for the five Missionaries, Woman and Child above mentioned, during their stay in England, with Charges for their Instruction in the English Lan- guage, Apothecary's Attendance, and Medicine for two of them in a dangerous Illness, &c.....	324 10 11
Shipping Expences on the Missionaries' Arrival from Germany, their Passage to Africa, with Insurance, &c. their travelling Expences to Liverpool, and the return of the married Missionary with his Wife and Child to Germany, on Account of ill Health	268 14 6
Education and Maintenance of the Students set apart for the Service of the Mission in the Seminary at Berlin.....	155 0 0 124 5 7
Stationary, Printing, and Books.....	
Incidental Expences, viz. Advertisements, Postage, Porterage, and Carriage, managing the Concerns of the Society, Collector's Allowance, Expences of Tavern for General Meetings, &c. &c.....	220 9 5½ 2335 0 0
Purchase of £4000 3 per Cent. Consolidated Annuities	
Balance in Hand on the 31st March, 1806.....	4139 11 9 141 9 0½
	£4281 0 9¾

We, the Auditors (appointed by the Committee) have examined this Account, and do find a Balance of One Hundred and Forty-one Pounds Nine Shillings and Three Farthings, due to the Society, as above stated, on the 31st March, 1806; and likewise £4000 Three per Cent. Consolidated Annuities, in the Names of the Trustees for the Society. Witness our Hands, this 12th Day of May, 1806.

JAMES BROUGHAM,
WILLIAM HOLLIER,
JOHN HOLMES.

C. WHITTINGHAM, *Printer*, Dean Street.

